



LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

Case,..... Division *I*
Shelf,..... Section *7*
Book,.....

1000

1000

b



Digitized by the Internet Archive
in 2015

THE
✓
United Brethren's
MISSIONARY INTELLIGENCER,
AND
RELIGIOUS MISCELLANY;
CONTAINING
THE MOST RECENT ACCOUNTS
RELATING TO THE
UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN;
WITH OTHER INTERESTING COMMUNICATIONS
FROM THE RECORDS OF THAT CHURCH.

VOLUME VII.

Philadelphia:

PUBLISHED (QUARTERLY) FOR THE MISSIONARY FUND OF THE CHURCH OF THE
UNITED BRETHREN,

BY REV. HENRY A. SHULTZ,
No. 74 Race Street.

*Apply also to the Rev. David Bigler, No. 14 Dutch Street, New York,
or at the Brethren's Establishments at Bethlehem, Nazareth, Lititz, Lancaster, etc.,
Penn.; and Salem, N. Carolina.*

1842.

T. K. & P. G. COLLINS, PRINTERS,
No. 1, LODGE ALLEY.

THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 1.]

FIRST QUARTER, 1840.

[VOL. VII.

[From the "Periodical Accounts," &c.]

P R E F A C E .

AMONG the signs of the times in which we live, zeal for Missions is assuredly one of the most remarkable and encouraging. Once treated with contempt, or at best but lightly esteemed, it is now considered not merely as a test of genuine love and devotedness to Christ, but also as an important means of perfecting these fruits of the Spirit in those who are called by His name. Thus we have seen, during the progress of the half-century which is hastening to a close, almost every division of the Church of Christ in Europe, and in the United States of America, successively roused into Missionary activity, and going forth to encounter Satan and his host, in their strongholds of heathen darkness, cruelty, and pollution. Thus, also, have the followers of the Saviour been led by His grace and Spirit, to profit by each other's example, and emulate the work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, by which their fellow-servants have been or are still distinguished. Who but must rejoice, that, by these means, Christ is preached to thousands and tens of thousands of ignorant heathen, in obedience to the last command of our Lord and Master—"Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you." *Matt. xxviii. 19, 20.*

The Church of the United Brethren having, through unmerited grace, been early called to this important work, desires not to be behindhand in the performance of her allotted task, but to press onward, according to her little strength and the opportunities afforded her, and while it is called to-day, to labor for Him whose commission she bears, whose truth she is pledged to maintain, and in whose Cross she desires to glory. Having been permitted to complete more than a century of Missionary exertion, her members and ministering servants find it an interesting and instructive employment, to trace the character which she bore during the earlier periods of her renewed existence. They call thankfully to remembrance the abundant and manifold labors of their spiritual forefathers, the large-

VOL. VII.—I.

ness of their charity, and the diffusiveness of their zeal; their earnest desire to impart freely to their fellow Christians in other churches, what they had themselves received of the knowledge and experienced of the grace of Christ; their successive efforts for the conversion of scattered Jews and wandering Gypsies, of heathen tribes in the new world and in Africa, and of the remnants of heathenism in civilized Europe. They would also remind each other, that, in the course of the year 1739, the love of Christ and of the souls of men constrained Count Zinzendorf to undertake a hazardous mission to St. Thomas; while Arvid Gradin delivered a faithful testimony of the truth to the patriarch and bishops of the Greek Church at Constantinople; and Richter, after laboring, not altogether without success, for the conversion of Gypsies, devoted the last year of an advanced life to the spiritual consolation of Christian captives at Algiers. Such are some of the leading features presented to view, on a glance at the early history of the Brethren's Church. The considerations they suggest are humbling as well as instructive to ourselves. at the same time that they are full of interest and encouragement to the Church of Christ at large. They tell us of our entire subordination to the authority, and subservience to the purposes of Him, who is the Master of the house and the Lord of the harvest. They draw our attention to the fact, that, while some of the fields from which our forefathers were compelled to retire have remained unoccupied to this day, others have been entered and successfully cultivated by servants, more in number, and apparently better qualified than the first, drawn from other divisions of the universal Church. Thus, we rejoice to know, that *our* feeble attempts for the revival of the Eastern churches, have been followed by the well directed efforts of the Church Missionary Society, of the American Board of Missions, and of other kindred Societies, for the accomplishment of the same object, and that the Divine blessing has not been withholden from them. With still deeper interest do we regard the endeavors made for the conversion of the children of Israel in which the Church of England has for more than twenty years taken the lead, and which promise to be effectually furthered by the deputation recently sent out to Palestine by the Church of Scotland. The opening of an English Protestant Church at Jerusalem, and the appointment of a British Consul for that city and the Holy Land, are also among the most interesting events of the present day, and encourage the hope, that "*the time to favor Zion, yea the set time,*" if not already come, is at least approaching.

Extending our view to more distant portions of the earth,—to regions long immersed in the darkness and impurity of paganism,—we observe, with thankfulness to God, how the islands of the Southern Pacific, to which our forefathers were not permitted to extend their labors, and the continent of Hindostan, and island of Ceylon, from which those labors were gradually withdrawn, have been blessed, to a greater or less extent, with Gospel light and privileges, through the zealous and persevering efforts of the London, Wesleyan, and Baptist Missionary Societies, of various similar institutions in North

America, and of more than one valuable Society in connection with the established Churches of England and Scotland.

But while we give thanks to God, for the measure of success which He has vouchsafed to our fellow-servants of other denominations, and seek to profit by their example and experience, we would be chiefly intent on ascertaining His gracious will concerning ourselves and the little family of Christ of which we are members. If, under the influence of presumptuous curiosity respecting the call and destination of others, we should be disposed to put the question to our Master, which was once addressed to Him by His disciple Peter—"Lord, what shall this man do?" we might confidently expect to be rebuked, and reminded of our duty, in the emphatic words, with which He saw fit to meet that inquiry, "What is *that* to thee? follow thou me." And with how much propriety and force would such a reproving exhortation be addressed to a church, which, from her very first establishment, resolved to adopt no other rule than that of Christ,* to walk in no other footsteps than those of the Good Shepherd "who laid down His life for the sheep," to bind themselves by no other and no less comprehensive vow, than that of "following the Lamb whithersoever He goeth."

If we proceed to inquire, in how far this vow has been kept,—what evidence has been afforded, that the above principles have been faithfully maintained by the renewed Brethren's Church, and that her practice has been conformable with them, we shall find abundant cause for shame and self-humiliation. Of the things which the Lord has wrought through our feeble instrumentality, we dare not boast; for we are conscious that the glory belongs to Him alone, while to ourselves belongs confusion of face, in that we have not more attentively listened to His voice, more carefully traced the leading of His providence, more simply undertaken and more cheerfully performed whatever work He was pleased to ordain for us. Nevertheless we have reason to rejoice, that He has continued to count us worthy to serve Him in His missionary vineyard, and that, while He has extended the sphere of our activity, He has likewise called forth an additional company of servants for its occupation. Since the Synod, held in 1836, the number of our foreign stations has increased from 46 to 51, and of missionary laborers, from 218 to 237. On a retrospect of a somewhat longer period,—the 17 years which have elapsed since the centenary festival of our renewed Church, in 1822, we cannot fail to observe, with thankfulness, that a considerable enlargement of our Mission-field has taken place in each of its three principal divisions—the northern, western, and southern,—though under very different circumstances. In the arctic regions of Greenland and Labrador, it has probably reached its limit, though, upon those ice-girt coasts, our Brethren are almost the only laborers. In the West Indies and Southern Africa, on the other hand, new doors

* "Fratres apud legem Christi," the name which the Ancient Brethren, in the first instance, gave to their Church, on separating from the Church of Rome in the year 1457. It was afterwards exchanged for that of 'Unitas Fratrum.'

are still opening to us, and fresh spheres of usefulness appear to be awaiting or rather inviting the peculiar occupation of our Church, notwithstanding the number and efficiency of our fellow-servants of other denominations already in the field. Among the causes which have led to an increased demand for Missionary exertion, in these interesting portions of the heathen world, may be enumerated,—the complete enfranchisement of the former slave population, the adoption of a more enlightened system of colonial government, and the countenance directly afforded to the work of education. The special applications addressed to our own Church may probably be ascribed,—in South Africa, to a generally prevailing opinion of the beneficial influence exerted by settlements like ours,—and, both in that colony and in the West Indies,—to an experience of more than a hundred years, of the good effects produced by the simple mode of religious instruction adopted by our Brethren, their faithful exercise of church-discipline, and their condescension to men of low estate, with reference to their temporal as well as to their spiritual concerns. Among the interesting occurrences of recent date, in the history of the Cape-Mission, are the admittance of many hundred enfranchised slaves as inhabitants of Genadendal and Elim, and the establishment of a station on the Zitzikamma among the outcast Fingoes, at the earnest solicitation of their Excellencies, the Governor of the Colony, and the Lieutenant-Governor of the Upper Province, the well-known and philanthropic Von Stockenström. Proposals for the formation of similar settlements on the river Knysna, and in the vicinities of Capetown and Uitenhage, it has been found needful, for the present, to decline. In the West Indies the invitations have been yet more numerous and pressing. Some of these have been accepted, and the Missions in the islands of Jamaica, Barbadoes, and Antigua, as well as in the Dutch Colony of Surinam, have already received an important extension. It has not been without deep regret, that the Directing Board of our Church have found themselves compelled to decline acceding to similar invitations, to the islands of Trinidad and Grenada in the western hemisphere, and, in the eastern, to the province of Assam and the island of Ceylon,—though the latter of these applications proceeded from the Governor of the island, and was transmitted through the medium of Lord Bexley, whose generous patronage of the Brethren's Missions is well known.

Meanwhile the work of education has been making equal progress,—in the West Indies, with the aid of Government;—in South Africa, independant of such assistance. There is also reason to believe, that there has been a corresponding improvement in the character of the instruction imparted. The institution lately formed at Genadendal, for the training of native teachers and Missionary assistants, is one of the highest interest, and an almost equal degree of importance attaches to the efforts now making in the West Indies, by the help of a grant from her Majesty's Government, and the kind co-operation of the Trustees of the Mico Charity, to provide a superior class of masters and mistresses for the schools under the superintendence of our Brethren.

From the foregoing remarks it will be evident, that the Missionary work of the Brethren's Church has continued up to the present time to experience a progressive extension. Were this extension attended by any commensurate increase of the members of the Church at home, it might be regarded without any feeling of anxiety for the future; but, as such is far from being the case, the inquiry will occasionally obtrude itself on the mind—Are we really justified, in extending beyond its present limits, the work committed to our Church in heathen lands? and, if we are,—in what manner, and in what direction, should such an extension take place? On this important subject, the editor cannot refrain from quoting some passages from a letter, with which he was favored several months ago, by a highly respected friend and brother, whose name is familiar to every lover of sacred song, and every promoter of the cause of Missions in this country. The correspondent alluded to is James Montgomery, of Sheffield, who makes the following remarks, in answer to a letter of the editor, mentioning several of the invitations already noticed:—"It is not for me to advise,—but you will not deem me improperly officious, if I express, or rather expose, what may be weakness in me, but, I trust, is not unbelief, nor, so far as I can judge, in any way allied to *that*, which more dishonors God, than any other form of perversity by which we are wout to tempt Him, while we are doing his work. Under present circumstances, I cannot, however, help feeling more fear than hope, in reference to the extension of the Missionary labors of the Brethren's Church, beyond the immediate adjacencies to stations already occupied, and where local assistance and facilities may be obtained, as in the West Indies and South Africa, because, in these latter, while '*there remaineth yet very much land to be possessed,*' and under the captainship of *our Joshua*, we are able, I trust, '*to go up and possess it,*' as, and when, and where He leads us on, we can do nothing even there, except by implicitly following Him. It is clear, therefore, to me, that, in these two most important fields of the Brethren's labor as evangelists, they may and must be '*steadfast and immoveable, always abounding in the work of the Lord, forasmuch as they know,*' by the experience of a century, and under the obligations which a century of blessing and being blest has laid upon their Church, both at home and abroad, '*that their labor is not in vain in the Lord.*'" "The portions of the heathen world, which the Brethren appear called to conquer and to possess, are those which are peculiarly suited for the slow, painful, and patient labors of '*a poor and afflicted people, whose trust is in the Lord,*' such as our fathers were, and as their descendants, almost as poor, though less afflicted, ought to be, while they continue *altogether like them*, in regard to their *trust in the Lord.*' To their endeavors to preserve this humble faithful character, they are indebted, in a great measure, for the reputation they have gained in the eyes of the world, as well as of the Church; and their services in the *transition-stage*, which more or less affects the condition of the natives of all the British colonies, from Canada to Australia, are likely to be sought for by statesmen and settlers, wherever the history of the Brethren's

past enterprises and the flourishing issue of them are known. But we are few, and we are weak, and our first care must be, *to hold fast what we have*, to do what we *can*, and in any case, before we begin to build a new tower, especially on a new soil, to count the cost, not in money only, but in life and in strength for additional toils, that we diminish not our ability to sustain the burden—*‘the burden of the Lord’*—already laid upon us.”

The justness of the foregoing sentiments will, probably, be admitted by a majority of both the members and the friends of the Brethren’s Church. They will be found in no degree inconsistent with the principles on which the Missions of that Church were founded, and on which, amid many imperfections, both of purpose and of execution, they have hitherto been carried on. To those principles may we have grace firmly and faithfully to adhere, and remember that they pledge us,—1st. So to preach the Gospel, not where Christ is named, lest we should build upon another man’s foundation, (*Rom. xv. 20*;) 2dly; To see to it, that we run not before the Lord has sent us,—whether by means of a clear providential call, or the general conviction of the Church, or, as was the case with our first Missionaries, by a Divine impulse, equally powerful and enduring, imparted to individuals, and manifestly separating them for the work; and 3dly; To beware, lest we are too easily attracted by the prospect of temporal advantages, and induced to engage improperly or prematurely in the cultivation of any particular field, merely because the offers of pecuniary support are liberal, or facilities are found to exist for carrying on the work, which may *seem* to be lacking in other quarters. And may we not venture to remind each other, that it farther behoves us, not to be reluctant to follow, in another particular, the example of our forefathers, but to be willing to leave a place, where our Master evidently shuts the door against us, and to surrender to other servants the tilling of a field, where we may have broken the ground, and even the reaping of the harvest, where we may have sowed the grain and watered the rising blade?

The concluding cautionary remark is not, it is hoped, penned in a spirit of despondency; lest, however, it should produce or foster such a spirit, in any who are disposed to be faint-hearted, the editor will take the liberty of borrowing once again the sentiments and language of his honored correspondent, who, in the letter already referred to, encourages himself and his brethren with words like these:—“Let us stand to our posts, till we have distinct authority to quit them. They *can* be maintained to-day, and as it is never required of us to maintain them longer than for *a day at a time, and by doing a day’s work in a day*, let us be determined to keep them till *to-morrow*. What *the morrow may bring forth—we know not*; and we shall only paralyze, or, at least, enfeeble present efforts and existing strength by too anxious foresight, especially knowing as we do by experience, as well as by the testimony of all ages, that *human foresight*, in regard to the counsels of God, is *shortsightedness*.”

A few words may still be added on the subject of the temporal

support of the work committed to the Brethren's Church in heathen lands. The expense herewith connected is considerable; but the increased cost has been by no means proportioned to the enlargement of the sphere of Missionary operation, and the augmentation of the number of laborers employed within its limits. For a circumstance so encouraging, we are bound to give thanks to God, at the same time that we disclaim any merit, on the score of extraordinary economy or good management. The result is chiefly attributable to the blessing, which God has vouchsafed to the efforts made by our brethren to provide means for their own support. The Mission in the Danish West India Islands, which has received no material extension, and *that* in Surinam, where there has been a wide and a highly interesting one,* continue to bear their own charges. The South African Mission has hitherto, not only maintained its existing establishments, without drawing upon the General Mission-Fund, but has also contributed largely to the formation of new stations, and the erection of additional premises at the older ones, leaving only the travelling expenses of Missionaries as a regular charge upon that Fund. The cost of the Mission in Labrador continues to be defrayed by the Brethren's Society for the Furtherance of the Gospel; and that of the Greenland Mission, always extremely moderate, has experienced a disproportionately small increase, since the formation of a fourth settlement. In the British West Indies, a very considerable addition to the annual expense of maintenance has taken place. This was indeed unavoidable, and will excite no surprise in the minds of those whose attention has been directed to the great enlargement of the Missionary work in those islands. The expense thus incurred, our Brethren hope, may in time be diminished, by the contributions of those who enjoy the benefit of their ministrations, and who may be gradually taught the lesson, inculcated by the Apostle in his first Epistle to the church at Corinth. 1 Cor. ix. 7-14.

In the meantime, however, a serious burden has been brought upon our Mission-Fund by the establishment of new stations, and the erection of additional Mission-premises and school-houses. The large deficiency in the West India Fund, will require renewed and vigorous efforts for its liquidation. The generous assistance afforded us, in the prosecution of our Missionary work, by Christians of various denominations, claims a renewed expression of cordial gratitude. The service rendered us by these our dear friends, we have not merited at their hands, yet since they offer it freely, we accept it thankfully; for it *hath pleased them verily, and their debtors we are.*

In conclusion, we would earnestly beseech our Brethren and fellow-servants, in other churches, 'to pray for us, that the word of the Lord may have free course among us, and be glorified;' 'that the Spirit may be poured upon us from on high,' and that, through His gracious influences, an increasing number of servants and handmaids

* Above 6,000 negroes being at the present time committed to the spiritual oversight of the Brethren's Missionaries.

of Christ may be raised up from the midst of us, who, at the bidding of their Master, may go forth into the darkest and dreariest portions of the heathen world, prepared *'to deny themselves, to take up their cross, and through evil report and good report, in much patience, in afflictions, in necessities, in distresses,'—'to testify the gospel of the grace of God, and to accomplish the ministry which they have received of the Lord Jesus.'*

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

[From the "Periodical Accounts," &c.]

I. MEMOIR OF THE LIFE OF BROTHER ERDMAN HOHE, MISSIONARY IN THE DANISH WEST INDIES, WHO DEPARTED THIS LIFE AT HERRNHUT, MARCH 30th, 1835.

I was born, November 27th, 1765, at Rosdorf, near Genthin, in the Duchy of Magdeburg. Among my earliest recollections, are my father's frequent and impressive conversations on the love of Christ, and how He willingly submitted to be nailed to the cross, and to shed His blood, in order to deliver us from the power of sin and procure for us eternal salvation. We were also warned to shun bad examples, and daily to pray to God for His preserving grace, since those who would not live according to His word, instead of being admitted into Heaven, would be cast out into the place of never-ending punishment. These exhortations made a deep impression upon me, and excited within me a lively desire for the happiness of Heaven. Whenever, therefore, I had been guilty of disobedience, or any other fault, I thought to myself, "If I go on thus, I shall be cast into hell; I will, therefore, strive to be a better child, that I may be received in Heaven when I die." One day my father taught me the verse:—

"On my heart thy wounds for ever
Be inscribed indelibly, &c.;"

and being greatly pleased with it, I often prayed it over to myself, not without blessing. For the Holy Spirit had begun even then to glorify the love of Jesus in my tender heart; and I wished to love Him above all, that I might live with Him for ever. With advancing years, however, I began to take pleasure in the vanities of the world; and, as my parents were unceasingly intent on preserving me from them, as far as lay in their power, I often felt it hard to be under greater restraint than others of my age.

My father's connection with the awakened people at Genthin brought him into acquaintance with the Brethren's Church; and his frequent visits to Barby were made useful to him, and increased his assurance of faith in Christ our Saviour. The spiritual welfare of

his children being now his great concern, he procured employment for a time at Barbý; and, when he subsequently engaged himself as shepherd at Döben, we regularly attended the meetings at the neighboring settlement of Gnadau. I was often much affected on these occasions, and sighed after the privileges of a true child of God; but the thing seemed next to impossible to me. I was deeply conscious of the utter depravity of my nature, and not unfrequently the depressing thought came over me—"This is a happiness to which you will never attain." Sometimes, again, I was tempted to wish that I had heard less of our Saviour's love to sinners; for then, I thought, I might have been happy in sin, like others around me. This proceeded to such a length, that I often felt a thorough aversion and enmity to the Redeemer; and I deemed the very brutes happier than myself, since I could not follow my depraved inclinations with an easy conscience. As I was careful, however, to conceal all this from others, I maintained a fair character, and my father thought much better of me than I deserved. My compassionate Saviour, meanwhile, followed his poor lost sheep with unwearied patience, and drew me by cords of love to Himself. A wish arose within me to move to Gnadau; and Sister Kettig, whom I had afterwards the pleasure of meeting in St. Croix, with her husband the late Brother Jessen, in a conversation which I had with her one day, while tending the lambs of my father's flock, in the fields behind the Sisters' house, encouraged me to spread my request in persevering prayer before the Lord. I followed this advice as well as I could, but how my desire was to be accomplished, I could not imagine. In this perplexity, the recollection of David's history afforded me encouragement. The same God, I thought, who had been so gracious to him, when but a simple shepherd-boy, like myself, could likewise grant the petition which I asked of Him. And, certainly, my faithful Saviour did not put my childlike confidence to shame, for in that very year I obtained leave to live at Gnadau. My joy at this event was great; and I besought the Lord, to take from me the evil propensities of which I was conscious, and preserve me from having to be dismissed from the congregation. I was put apprentice to the glover's business under the late Brother Teutsch, whose love and confidence I endeavored to secure by all possible diligence and faithfulness, and I found in him an affectionate and judicious master.

March 14th, 1779, I was received into the congregation, and became a candidate for the Holy Communion in the same year. It was not, however, till the following May, that I had the favor to partake of the body and blood of Jesus in the Sacrament, on which occasion the peace of God pervaded my whole soul; and, in the fulness of a grateful heart, I vowed to Him unalterable fidelity and implicit obedience. For some time after, I was inexpressibly happy, and rejoiced in my lot of grace. The meetings of the congregation were a source of much spiritual refreshment to me. I was particularly struck by the Missionary Accounts, showing how numbers of ignorant heathen were turned from darkness unto light, and from the power of Satan unto God; by the simple Gospel testimony of the

Brethren. The desire of becoming a Missionary was now excited ; and I thought myself able to bear all difficulties and discouragements, for my Saviour's sake, were I but permitted to proclaim to the poor heathen His love to sinners. My chief regret was, that I was still so young ; were I but twenty years old, I thought, I would at once offer my services in the cause. Alas ! long before I reached that age, the desire had vanished, and I was obliged to acknowledge my utter unfitness for this service. As the Holy Spirit taught me to know myself more fully, I found that I was still destitute of an assured hope of salvation ; and though I strove most earnestly to attain it, I did not seek it in the right way. Indwelling corruption now developed itself in its full strength, and occasioned me inconceivable distress of mind. My first impulse was to converse with my spiritual superior on the subject, but shame held me back ; I thought that I was too bad to unbosom myself in such a state to any human being, and that there must be some amendment at least before I could take such a step. All my efforts, however, to improve myself were fruitless, and matters seemed to me to grow only worse and worse. At length I determined, at the next speaking with the communicants, to disclose my state of mind to my superior, and, at the same time, to exclude myself from the Lord's Supper. He directed me in the kindest manner to that Saviour, who casts out no burdened sinner, but is ready to receive him and make him joyful in his salvation. Yet, though this advice gave me comfort, and I felt its propriety, I could not believe that Jesus would receive even me with favor ; for I was not unfrequently assailed by sinful thoughts, at the very time that I was praying to Him to deliver me from every thing unbecoming a child of God. Thus I tormented myself for a considerable time, while the simple Gospel method remained a hidden mystery to me. In the memoirs of many of our departed Brethren and Sisters, I had heard how their importunate prayers to the Lord, for an assurance of their acceptance, had been granted in some special and solemn manner, to which they could recur at every subsequent period of their lives. I longed to have such a Divine assurance of my salvation, looking upon it as indispensably necessary ; and it was the increasing burden of my supplications to the Lord, that He would grant me this request. All, however, was in vain, and I could not by any means comprehend, why our Saviour would not listen to my daily repeated sighs. My anxiety of mind by degrees began to prey upon my health, and I grew feeble and emaciated. At last the thought occurred to me, to cast myself at His feet, and not rise till He had assured me beyond all doubt of the forgiveness of all my sins. I chose a Sunday afternoon for this purpose, when, with floods of tears, I implored Him to have mercy upon me, and grant me what I so ardently desired. And my faithful Lord condescended so far to my infirmity, as to vouchsafe to me a very sensible perception of His love to sinners ; my soul remained, however, a stranger to perfect peace, because I had not yet learned to be satisfied to live alone through grace. The time, therefore, being expired, I rose from prayer, without having obtained my proper

object, and went away sorrowful. Nevertheless, the insight which I had gained into the loving and compassionate heart of my Redeemer, forbad me henceforward to distrust His grace, and enabled me to cleave with all my need and all my sinfulness to Him. The longing desire above described was, indeed, partly grounded on an erroneous idea, that, if the Lord would but give me a clear assurance of the pardon of my sins, I should, at the same time, be set free from all sinful thoughts and inclinations. To remain a poor, though pardoned sinner, was still a difficult and tedious lesson, which I learned to understand but very gradually in the school of the Holy Spirit.

In 1787, it was proposed to me to undertake the superintendence of the glover's business in the single Brethren's house at Herrnhut. My inclination would have led me to decline this offer at once, on account of my youth and inexperience; yet, believing that it was from the Lord, I ventured to accept it in humble reliance on his aid, and arrived in Herrnhut, October, 1787. Here a variety of troubles were not wanting, but my faithful Saviour assisted me, laid his blessing upon the concerns entrusted to me, and, amidst all difficulties, enabled me to recognize His gracious leading. Thus did He draw me into closer intimacy with Himself, so that, notwithstanding my sinfulness and short comings, I could rely upon His love and faithfulness, and it was my sincere desire to serve Him according to my ability. At times, indeed, I found myself yielding to an unbelieving spirit, and disposed to question the reality of the grace I had received from Him; and then I was afraid that He would grow weary of me at last, seeing that my reiterated promises all came to nothing, and my debt towards Him increased continually.

One solitary walk, as I was pouring out my whole soul before the Lord, and stating to Him with simplicity my distress on this account, it was as if a voice addressed me—"Have I not followed thee with loving-kindness? is not my grace sufficient for thee? I will take charge of thee even to the end." Now I could go on my way rejoicing, thankful that my gracious Saviour had not forgotten my former prayers, but had granted me so consolatory an assurance of my election of grace, yet not till I had learned to know myself as a poor and needy sinner, whose only happiness lay in a sincere faith in His merits, and whom that faith could make truly happy, even without any such sensible assurance. I now saw that the petitions which I had brought before the Lord with implicit resignation to His will, were more acceptable and sooner granted than those in which I had, as it were, prescribed to Him how He should bless me. Oh! with what long-suffering, mercy, and infinite love has He followed me, and drawn me to Himself?

In January, 1800, I was called to be warden of the single Brethren at Kleinwelke. Unworthy as I felt myself of such a service, yet convinced that the Lord had a right to dispose of me as He pleased, I could resign myself into His hands, believing that He would grant me day by day the grace and strength I needed; nor has He put my confidence to shame. In January, 1802, the spiritual charge of this choir likewise devolved upon me, and I was ordained a deacon by

Brother Liebisch, on which occasion I renewed my vows of fidelity to the Lord. In the same year, I was called to be warden of the single Brethren at Herrnhut, where I spent nearly two years, with much comfort from the Lord's gracious nearness, and the cordial love of my dear colleague, the late Brother A. F. Parep.

In July, 1804, I received a call to serve the Lord in the Danish West Indies, as superintendent of that Mission. The more insurmountable the difficulties of this charge appeared, the firmer was my inward conviction that the call was from God, and I could accept it with a cheering confidence that He would not desert me in this new period of my life. September 23d, I was united in marriage with the single Sister Agnes Hantusch, of Kleinwelke, in whom I found, according to my earnest prayer, a helpmate sincerely devoted to the Lord. At Flensburg we found the Brethren Matthew Winkler, Küster, and Kiörbo awaiting our arrival, with whom, as our ship was not ready to sail, we paid a short but agreeable visit to Christiansfeld. November 9th, we got under weigh, and, after a somewhat tedious voyage of eleven weeks, we reached St. Croix, January 22d, 1805, with glad and thankful hearts, and proceeded in a few weeks to New Herrnhut, in St. Thomas, our allotted station.

We soon perceived, that we should have much to learn here, but the Lord enabled us to enter upon our duties in reliance on His help; and abundant are the proofs which He has given us, that His strength is made perfect in weakness. We soon became strongly attached to the negroes, nor were their love and confidence withheld from us, so that we presently found ourselves at home among them. The following instance of the kind providence of the Lord, in the outward difficulties connected with my office, calls for a grateful record. To secure a considerable debt due to the Mission, which had already given us much trouble, it was necessary that I should cross over from St. Croix to St. Thomas and come back by a given day. But the wind was directly in our teeth; and though every effort was made to clear the bar at the mouth of the harbor, the owner of the vessel being himself interested in the voyage, it was all in vain. In one attempt, we were so near the reef, that the crew had to keep the ship off the rocks by poles, and we were obliged to return back to our anchorage. Meanwhile, the time was going, and the confidence which I had, that this voyage was according to the will of God, began to waver. In this perplexity, I prayed fervently to the Lord, that, if it were His will that this sum of money should be saved for the Mission, He would still interpose His help; and if not, I would bow with humble submissiveness to His direction. Scarcely had I spread my trouble before the Lord, when a black cloud appeared in the east, which increased rapidly. We weighed anchor without delay, and hoisted our sails, which were immediately swelled by the gale, and, in a moment, we were in the open sea. We reached New Herrnhut at midnight, and despatching my business there next day, I was back in time in St. Croix, so that our whole plan was accomplished. This, and many other visible proofs of the Lord's gracious assistance, and the mutual love which subsisted between us and our negro

congregation, rendered the West Indies so dear to me, that I should have been sincerely glad to lay my bones there when called to rest. In 1825, my wish seemed likely to be fulfilled, an attack of fever, combined with a liver complaint, reducing me so low, that I felt myself incapable of attending any longer to the incumbencies of my office. I was, in consequence, obliged to resign my charge, and was truly thankful to be able to deliver over all my concerns into the hands of Brother Sybrecht, before I quitted the island. We took an affecting farewell of our beloved negroes and our dear colleagues, and set out on our voyage home, June 4th, 1826, grateful to the Lord for His mercy and faithfulness, which we had so richly experienced in the course of our twenty-two years' missionary service. The sea air, during our seven weeks' voyage, proved highly beneficial to my health.

August 10th, we arrived at Kleinwelke, where we had the joy to see our only daughter once more. After a short period of repose in the bosom of this congregation, we were called to serve the society at Potsdam, and, at the same time, our daughter received a call to serve the Lord in the Danish West Indies, the land of her birth. The difficulties which I soon met with in my new station greatly discouraged me; but, on turning to the Lord with my burden, it was made clear to me, by the teaching of His good Spirit, that I had, in some measure deviated from the path of true humility, and had followed the suggestions of my own spirit. With deep contrition, I now sought His forgiveness. From that time, I could proclaim the unspeakable love of Christ with great freedom to burdened souls; He seemed at times Himself to put the words into my mouth, and they were attended by His evident blessing. We were now at home here, and would have gladly continued longer at this post, but my increasing infirmities compelled me once more to request my dismissal. This was kindly granted; and, September 23d, 1830, we arrived at Herrnhut, full of thankfulness to the Lord for all His mercies.

His widow adds:—"Herrnhut was a peculiarly agreeable resting-place to my dear husband, as he retained a grateful remembrance of the fifteen years he had spent here in early life. Shortly before we retired hither, our only child, who had been united in marriage to Brother Siegmund Freitag, in 1828, was called home to the Lord. This loss affected him deeply, yet he found peace and comfort in the matured conviction, that all that God does is *well* done, and in the hope that the end of his own pilgrimage on earth was not far distant. Nothing afforded him more lively pleasure, in his latter days, than to hear of the progress of the work of God amongst the heathen, and of the extending usefulness of our own Church in this department of the Lord's vineyard. It was only about three months ago that his health began materially to fail. During the period of suffering which now ensued, he manifested exemplary patience, and expressed his confidence, that the Lord would not lay upon him more than he could bear. March 27th, the blessing of the Lord was imparted to him by his own desire, under a comforting perception of

the Divine nearness ; and he took leave of his friends. It was not, however, till four days after that his spirit received permission to go home to Him who had redeemed it. His age was sixty-nine years and four months."

[From the "Periodical Accounts," &c.]

II. GREENLAND.

EXTRACT OF THE DIARY OF FREDERICKSTEAL, FROM JULY 1837, TO
MAY 1838.

July 5th. Our Greenlanders arrived from their out-stations, and we availed ourselves of the opportunity of celebrating the holy communion with them. We were glad to find them all, without exception, in a pleasing state of mind, as to spiritual things, and rejoiced with them over the bountiful provision which our Heavenly Father had made for their temporal wants by the blessing He had laid on their exertions. The number who sat down with us at the Lord's table was 169, the greater part of whom left us again on the *9th*, for the islands.

After a long-continued drought, the effects of which were very visible in the appearance of our garden, we had a refreshing rain on the *20th*.

News was brought us the same day, that the ship which had our annual supplies on board from Copenhagen had come to anchor at Julianenhaab, the nearest colony, about 90 miles distant. We took both our boats, on the *26th*, to fetch home these stores, and returned with them in safety on the 1st of August. This is always an occasion of lively gratitude to God, as the transport of these goods in our frail skin-boats is attended with danger as well as difficulty. Thus, in the present instance, one of our boats reached home with several holes in the bottom, and half full of water.

We had the gratification, on the day of our return, to welcome 10 heathen who arrived in kajaks from the East coast. They come our way, it is true, merely for the purpose of barter, but it affords us an opportunity of conversing with them on the salvation of their souls, and proclaiming to them our Redeemer's love, and his ardent desire to make them eternally happy. We invited them to visit us, and had several agreeable conversations with them on the evening of their arrival and the following days. Most of them had never been here before, nor had they ever seen an European, and we were surprized to see the free and easy manner with which even the youngest of them demeaned themselves. We spared no pains, indeed, to win their confidence ; and they not only replied with cheerfulness to our inquiries, but put several questions to us in return, and, upon the whole, listened with far greater attention to what was said to them, than is usually the case with heathen Greenlanders. To

avoid wearying them, we took care to vary our discourse, passing continually from spiritual subjects to such things as they were more familiar with. As to their souls, alas! they seemed as unconcerned as those who visited us last year, from the same coast. Still, we hope that, by the Holy Spirit's aiding grace, our weak endeavors may not be altogether fruitless. We observe new faces every summer amongst our visiters from the east, and what they see and hear in the settlement may, perhaps, prove a leaven that will spread along the coast even to the most northern heathen.

It is to be regretted that our baptized members, generally speaking, evince but little zeal for the conversion of their heathen countrymen; and the few who are active in this respect possess but little of the tact and patience which are requisite. Thus, John Michael, a national assistant, remarked to us that these people kept us waiting long for their conversion: on which we reminded him, that they did but resemble himself, as he had long been called in vain by the Gospel, and had grown old before he yielded obedience to our Saviour's voice. "Yes," he rejoined, "and as often as I think of that, I am heartily ashamed of myself, for having so long withstood my Saviour. We have, indeed, acted just as those East-landers are now acting. I very well remember what a war there was between my thoughts when I first became uneasy about my soul. When, at last, I set out to Lichtenau with my family, with the desire of being converted, the thought came into my mind on the way, to turn back again. Meanwhile we came to a place where the channel divided, one branch striking off northwards to Lichtenau, the other turning south round an island. I was sitting at the boat's stern, and guiding the rudder. Now, thought I, I will let the boat take its own course, and which ever way it turns, thither will I go. And lo! it took the turn to Lichtenau, and now my determination was fixed."

Our visiters took their final leave of us on the 8th. One of them, a man six feet high, expressed his regret, that he could not remove hither next year, on account of his aged mother, who would, probably, be against such a plan. Another, who was brother to one of our Greenlanders, declared, at parting, that he felt a strong attachment to us, and that he was convinced of the truth of what we had told him and his companions. He was admonished to bear these things in mind, and speak of them to his brethren at home.

In the middle of the month, we fell in with a large party of our people, who had pitched their tents on the shore of a fiorde, for the purpose of gathering berries, of which they had got together immense quantities for winter consumption. While, however, they gradually improve in forethought, they are very slow to learn the lessons of moderation, for not a few of them, on this occasion, eat till they made themselves ill.

During the latter part of August, and the beginning of September, the weather was unusually warm, the thermometer standing at 70° in the shade one day at noon; but, at night, it fell to little above 30°, and our people, exposing themselves to the evening air, in spite of our warnings, colds, pleurisies and fevers soon became prevalent

among them. In the middle of September, two persons died in consequence of these complaints. One was the widower Brother Lot. He came to us, with six small children, from a distance of three days' journey to the east, and was baptized in 1830. Like most of his countrymen, he possessed little ability for expressing himself on spiritual subjects; his conduct, however, showed that his heart had been renewed by divine grace, and that he lived in the enjoyment of the blessings of salvation. He was diligent in providing for his family, and at the same time, very disinterested, which is not a common feature in the Greenlander's character. Thus he was rarely missing, when a grave had to be dug for one who had left no surviving relatives. And when any one was taken ill, while out amongst the islands, he was generally the ready messenger for medicine from the settlement. On expressing our surprise, on one occasion, when he had come several times together on this errand, he remarked: "I come because every body asks me." And he evidently considered it his duty to decline no service to which he was thus challenged, according to our Saviour's precept, *Matt. v. 41*.

At the end of this month our Greenlanders moved into their winter-houses, which being now well dried, conduced essentially to the restoration of such as were still ailing. Several of the latter expressed their gratitude for their recovery in a very affecting manner. Thus one said: "As soon as I could once more breathe without difficulty, my first employment was to sing a song of praise to our Saviour, in which my wife joyfully united." Our Heavenly Father laid a rich blessing on the activity of our people in temporals, and numerous heaps of captured seals were collected before their dwellings and along the beach. Two polar bears were harpooned within a few weeks of each other. The latter of the two was of enormous size, and had bent the spears thrown into his side, before he took the water, like so many sickles.

The first week in November, we held the annual love-feast with our national assistants, to whose number another married couple were added on this occasion. We labor under great difficulty for want of suitable persons for this office, especially among the brethren. The elder members have all grown up in heathenism, and are scarcely capable of ruling over their own families in a Christian manner; and though some of the younger brethren evince more ability, the custom of the country forbids their being invested with such an office. This scarcity of helpers is particularly felt with regard to our out-laying families, who live from 20 to 30 miles from the settlement, and whom we are precluded from visiting in the winter by the ice and stormy weather.

About this time, we had a visit from Nathan, who is the only baptized person at present on the list of excluded. He spoke to us with the greatest frankness of his earlier and his more recent transgressions, adding, that he was now weary of sinning, and wished to return again to the Lord. It was his intention, he said, to remove hither in the following winter, as he saw that he could not otherwise obtain rest for his soul. We sought to confirm this poor and deeply

fallen backslider in his present resolution, and to inspire him with confidence in the Saviour and Friend of the lost.

The prayer-day on *December 3d*, was signalized by a rich blessing from the Lord. An adult was baptized, another admitted as candidate for that sacred ordinance, and three persons were received into the congregation.

12th. The single Brother Johannes departed this life very happily. He was baptized here in 1824, and was very active in assisting at the building of the mission-premises in this place. His talents were not equal to his faithfulness, but he was the flower of his choir, and proved a useful chapel-servant for many years. He expressed himself very satisfactorily before his end, as to his state of mind. "The world," he said, "is full of sin and misery, but I am going to my Father in heaven, and after my body has rested a little while in the grave, He will quicken it, and raise it to eternal joy."

Previous to the festival of the married people, a sister said: "I feel quite unworthy to share in this festival, having acted in such a heathenish manner towards my husband last summer. But I was brought to a better mind, when unperceived by him, I heard him one day praying to our Saviour in my behalf. This had such an effect on me, that I likewise retired immediately to a solitary place, knelt down, and begged our Saviour to have compassion on me. And He heard my prayer, and we now live happily together."

January 15th, 1838. We received the distressing intelligence, that the single Brother Lewis had been found frozen to death in the snow, on the *12th*, at Koongmiut, three leagues distant. He was baptized here, as a boy, in 1825, but he was of so wild and intractable a disposition, that he was constantly getting into mischief. His father dying in 1830, it fell to him, as eldest son, to provide for his mother; but he proved such a burden to her, that she left him last summer, and, with our consent, removed to her relations at Lichtenau. Owing to his extreme indolence, he scarcely earned enough to keep himself. His object in going to Koongmiut last week, was, probably, not so much to follow seals as to enjoy society more congenial to his taste. While out at sea, on the *11th*, with one of his comrades, a gust of wind upset his kajak, and, though he soon righted again, with the assistance of his companion, he probably took a large quantity of sea-water into his stomach. It was night when they made the shore, and each hastened to his lodgings for warmth and shelter. Lewis, however, never reached his quarters, which were on the hill, being probably seized with sickness by the way; and he was found next morning, lying dead in the snow, not far from the house. The messenger, who brought the fatal news, had himself been given up as lost for several days, having been detained at Koongmiut, by stormy weather, on his return from a journey. The roving propensities of the Greenlanders often tempt them to prolong their absence from their families without any manner of occasion; and when we remonstrate with them on their thoughtless conduct, they generally answer: "I was on a visit," with as much importance, as if some pressing business had necessitated their stay.

Mild weather setting in with the beginning of *February*, we cleared the snow from our houses, with the assistance of 30 of our Greenlanders.

Previous to the celebration of the Holy Communion, a sister declared herself as follows: "Whenever we have one of these solemn days in prospect, I am always afresh reminded of the happiness we enjoy, as a congregation of Jesus, who hear many delightful and comforting things regarding Him; and I only wish that I might always improve this privilege aright."

After a month of mild weather, the snow-storms returned on the first day of *March*, and the cold was often extreme. On the 10th we partook of the Lord's Supper with 122 of our Greenlanders. Owing to the squally weather, and the quantity of ice in the fiordes, none of our people could be present from the out-stations. At the speaking, a sister said: "We should have much to say of ourselves on these occasions; but the bad we commonly like to conceal, and we have little that is good to tell, so that we seem bereft of speech when we come to you." The Greenlanders at this station, having but recently emerged from heathenism, are, indeed, far behind their countrymen in the older settlements, in the power of expressing their ideas on spiritual things, being little accustomed to exercise the discursive faculty. Thus a national helper remarked to us: "We have but few thoughts, and when you speak to us in the church, or read our Saviour's words, it is often as if the words flew by us; and, while we are thinking on some, the rest are gone, nor can we gather the sense till we have heard them many times." The young people in our school, are however, by no means so dull of comprehension as their elders.

It is noticeable, that the sea is seldom or never covered with the frost-smoke on this part of the coast, even when the thermometer falls as low as 15° below 0, of Fahrenheit, though it is a phenomenon of frequent occurrence at Lichtenfels and New-Herrnhut, at a temperature of 10° above Zero. It is probably owing to this cause, that the kayak-rowers in the latter places often have their faces frozen in winter, which is exceedingly rare with us.

April 1st. We kept the monthly prayer-day, on which occasion, two girls were baptized. In a subsequent meeting, we communicated a diary of Enon in South Africa to the congregation.

On closing the winter school, we were glad to find that the greater part of our pupils had made satisfactory advances in learning. The love for their school is, indeed, universal amongst them, and though our rule is not to admit children under four years old, their impurity sometimes prevails on us to relax it in their favor.

7th. The Passion-week commenced, and we gave our Greenlanders some admonitions on the proper improvement of this solemn season, which we had the pleasure to see them lay to heart. Few of our out-dwellers attended the meetings, and 20 of the communicants among them were absent from the Holy Communion on Maundy Thursday. This is one of many painful effects of their compulsory dispersion, and is the more to be lamented, as they are still so un-

established in the faith. Our late Brother Kleinschmidt clearly saw the evil tendency of the measure, and resisted it as long as he could; but he was taken away before its full development. Our help must come from Him who rules all things according to His will.

In the latter part of the month, our Greenlanders having repaired their boats and tents, set out, one after another, for their spring stations. By the 12th of *May*, none but our own domestics were left, and there was not another human being but ourselves for leagues, save a Danish sailor, who has settled at two or three miles distance, with his Greenland wife, and carries on a barter-trade with the natives.

Our congregation consists at present of 173 communicants, 64 baptized adults, 111 baptized children, 36 new people. Total, 384.

J. VAL. MÜLLER, J. F. BAUS, J. PAULSEN LUND.

III. REPORT OF THE DIRECTORS OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE HEATHEN, READ AT THE GENERAL ANNUAL MEETING AT BETHLEHEM, PENNSYLVANIA, AUGUST 21ST, 1839.

[Translated from the German, for the Missionary Intelligencer.]

OF the transactions of the Directors in the concerns of the Society, the following statement is in the first place submitted:

As it was incidentally mentioned at the last general meeting that our members in Gnadenhütten, in Ohio, very much wished that the spot adjacent to their village, on which Old, or Indian-Gnadenhütten stood, and where in the year 1782, ninety-six of our Indian brethren and sisters and children were murdered, might be preserved for the brethren, and not fall into the hands of strangers, the question was agitated in the Conference of Directors, whether the Society should not seek to obtain possession of this spot, on account of its interest in the history of our Indian Missions, and having learnt upon further inquiry, that it contained about 4 acres, and that the price of an acre would hardly exceed 12 or 15 dollars, it was resolved to purchase it for the Society. The purchase, however, has not yet, as far as we know, been effected, as the said piece of land is so situated, that the sanction of the county court must first be obtained for the sale of it.

As the Directors further were of opinion that it was time this year again to despatch a committee of investigation to view the lands of the Society situated on French and Conneaught creeks, the two Brethren Owen Rice and P. H. Goepf were first nominated, with directions to choose and propose a third. After an unsuccessful attempt to find the latter among the members of the Society in Nazareth, Brother Jacob Rice, who had expressed his willingness to serve, was appointed with the approbation of the Board. These three brethren set out on the 3d of June, for Erie county, Pennsylvania, and returned on the 23d of the same month. A report of their transactions will be communicated this day to the Society. Time and

circumstances did not permit them to pay a visit to our mission at New Fairfield, U. C., as the P. H. C. had wished. Finally, we have yet the satisfaction of stating that since the last meeting of the Society, another couple from this congregation have entered the missionary service, viz: Brother and Sister Reuben Rauch, who set sail May 11th, of this year, from New-York, for the West Indies, in order to their appointment on Antigua.

The following is the report from our three Indian Missions:—

A. Of the Mission in New Fairfield, in Upper Canada.

Brother and Sister Chr. Miksch, and Sister Vogler with her two children, having in pursuance of their call to the new mission settlement on the Konzas River in Missouri Territory, left New Fairfield at the end of April: this station was for a time occupied by our already aged Brother and Sister Luckenbach alone, and the Lord strengthened them especially for the charge, in soul and body. The Indian members also showed much readiness in assisting them in the cultivation of the fields belonging to the mission. The general course of the members and of the children was very encouraging. The meetings and the school were well attended. Far more quiet and harmony prevailed in the congregation since the diminution of the number of inhabitants, and the removal of some disturbers of the peace. The declarations of the communicants on the occasion of the usual conversation with them previous to communion seasons, evinced that the spirit of Jesus still maintains and carries on his blessed work in their hearts. Very opportune to the Indian members who had hitherto suffered much from poverty and want, was the third payment of indemnification for the losses sustained by them in the last war, which the Agent for Indian Affairs in Malden, brought them himself to New Fairfield, in the beginning of June of last year, and which amounted to about \$600. Of this, some families received from \$30 to \$40, so that they were not only enabled to pay their debts, but also to provide themselves anew with provisions and other necessaries. A poor, aged, and for years back wholly disabled widow, who received over \$20, immediately reserved the half for her funeral expenses.

About the middle of last year, disturbances again arose in their province, which brought on another period of anxiety for our brethren, in which they were terrified by various reports, and during which, as they retained their attachment to the government, whilst there were many disaffected in their neighborhood, distrust and suspicion of both parties against one another prevailed. But their village was this time again preserved from violence and destruction on the part of the insurgents, as the latter were every where repulsed by the government troops, so that the men of Fairfield who were twice summoned, had no other service to perform than to look up the fugitives, and to bring in and guard the prisoners. This second preservation of this Mission from threatening danger was acknowledged by us, as well as by our members on the spot, with fervent gratitude to the Lord, from whom all help cometh, and strengthened their and

our confidence in his love and Omnipotence. Instructive in this view is the observation of an Indian brother, who at that period expressed himself to this effect to Brother Luckenbach: "that he had always believed that he should be able in distress and danger firmly to rely on the aid and protection of God, but that under present circumstances, he had often been assailed by great apprehension as to how they would yet fare, and that this had vanished only when he saw the numerous and well-armed English troops marching past their village. From this he could see that he still relied too much on the arm of man, and that he was yet destitute of that faith, which trust is in God, even when there is no prospect of help. The arrival of Brother and Sister Bachman on the 18th of August, excited universal joy, and the congregation testified their thankfulness that a couple had again been found willing to serve them. Brother Bachman immediately assumed the charge of the school for little boys, as also the duties connected with their outward affairs, and he also soon began to take part in the keeping of the meetings. In the month of September they had two agreeable visits; the first was from an officer who had lately arrived from England with a transport of troops, and who having spent five years of his youth in the academy at Fairfield, one of our English congregations, with good impression upon his heart, was now very desirous of seeing a Mission of the Brethren; the second was from the Bishop of the English Church in Quebec, who was engaged in a visitation in his Diocese, and with his chaplain, spent the night with them. With pleasure he stated to them that on his journey through the Indian villages of the Mohawks, Oneidas, and Senekas, on the Grand river, he had confirmed towards 80 individuals.

The harvest, notwithstanding the rains in the spring, and the heat and drought of the summer of last year, was abundant in comparison with former years, so that each family received such a supply of wheat, maize and peas, as with prudent management, promised to secure them against want. At the close of the year 1838, the Indian congregation at New Fairfield consisted of 27 communicants, 23 baptized adults, 30 baptized children, 2 candidates for baptism, 8 excluded, 6 new people, together 101 persons, to which add 14 unbaptized children, and the sum total is 115 persons. One adult only was baptized this year, but 8 persons were admitted to the Holy Communion.

In the beginning of January, 1839, the two native assistants, Thomas and Timothy, happened to meet the present Lieut. Governor, Sir George Arthur, about 6 miles from the village, on his return to Toronto, and had an opportunity to converse with him. To his question, whether they had any request to lay before him? they replied: that it was now two years since they had not received the usual presents from the government, wherefore they were unable to protect themselves sufficiently with blankets and clothes against the severity of the cold; and that they would request his help against a man who had settled on the land recently ceded to the government, and who was industriously intent upon disposing of as much rum as he could to the Indians. The Lieut. Governor immediately sent a verbal

message to this man, ordering him to discontinue this traffic, and also directed the Indian brethren to give him information if the order was not complied with; and in like manner, he also promised to see that the presents were sent them from the government. And as early as the beginning of March, the latter were actually received, greatly to the joy of the Indians. But with their neighbor, the message of the Lieutenant-Governor had not had the desired effect. Our Indians therefore resolved to address a petition to the latter, for the renewal of the old right, that on the land ceded to government, no white man should be allowed to dispose of ardent spirits to the Indians, and at the same time also to repeat the request for a small piece of reserve land on the former site of Fairfield, opposite their village. To this no answer has yet, as far as we know, been received. Brother Luckenbach observes, and no doubt correctly, that with regard to the old evil of intemperance, which does so much mischief on our Indian Missions, all human preventives are insufficient for its suppression, as there are so many places and opportunities of temptation to this vice, that it is impossible every where to prevent it, and that the only and thorough remedy must be sought in a change of heart in those who are given to it.

Since the beginning of the year, the scarlet fever prevailed in New Fairfield and the vicinity, of which many children, and among them some of ours died, and our Missionaries were frequently called upon to attend funerals in the neighborhood. They have in general, with their families, enjoyed good health, with this exception, that last December, Br Bachman in felling a tree, cut his right foot so severely with an axe, that he was for several weeks confined to his room; and that in February, Sister Bachman had a transient attack of spitting of blood. The chase yielded to the Indians during last winter, towards 40 deer, so that they were abundantly supplied with meat, and had a quantity to dispose of. The manufacture of sugar in the spring, was also very productive. In the months of May and June, the weather was pretty cool. Vegetation in their gardens and fields was thriving, and the wheat promised a good harvest. In the country all was quiet. A visit by Mr. Thompson, Agent of the British and Foreign Bible Society, at the beginning of July, who also delivered several edifying discourses to the Indian congregation, tended much to the encouragement of our Missionaries.

B. Of the Mission in Westfield, on the Konzas, in Missouri Territory.

The arrival of Brother and Sister Miksch, with Sister Vogler and her children, at this new Missionary station, which happened on the 25th of July, of last year, and which was mentioned at the close of our last annual report, caused great joy to the Indian flock there, and especially to Brother Jesse Vogler, who since their emigration from New Fairfield, in August, 1837, had alone presided over it; and to welcome them, a love-feast was instituted on Sunday, August 5th, from an appropriation for the purpose, by the Female Auxiliary Missionary Society of Bethlehem. On that occasion, the regulations

introduced in our Indian Missions were read, and the members obligated anew to the observance of them. Thus also the first conference was held with the Assistants, on the 13th of August, and one brother added to their number. As the meetings had hitherto been held under a roof of bark resting upon posts, the erection of a suitable church and school-house was among the first subjects of consideration with the two Missionaries and the Indian Brethren, and it was resolved as soon as possible to take measures towards the accomplishment of it. It was to be 20 feet square, and to stand between the dwellings of the Brethren Miksch and Vogler, projecting a little, and thus to be nearly in the middle of the village, as the Indians have built their houses along the foot of a hill on both sides of the Mission premises, so that the most distant live about a mile apart. One reason why the building did not progress as rapidly as was expected, was that our missionaries all had attacks about this time of fever; wherefore the dedication could not take place, as was hoped, on the 17th of September, but was delayed till November 30th. Previous to this day, the Indian members were all individually spoken with, and the Missionaries found reason, even with reference to the backslidden, to cherish new hope. On the day of the dedication of the house, and in a special meeting, an adult heathen who had come there with the emigrating congregation from Fairfield, was baptized. In the afternoon there was a love-feast, at which a communication addressed by the P. H. C. to the Indian Brethren and Sisters was read, and listened to with attention. Afterwards, the first Lord's Supper on this new Mission was held, 4 persons being spectators as candidates; a sense of the Saviour's presence pervaded the assembly. Mr. Thomas Johnson, a Methodist missionary among the Shawnees, with his wife, and the wife of the Methodist missionary stationed two miles from them, with whom they stand in friendly relations, took part in the solemnities of this day, and the first exhorted the congregation to hold fast the doctrine of Jesus, our Redeemer from sin, till before his throne. It was now rendered practicable to hold the meetings more undisturbed and in better order, and a concert of prayer on the first Monday in each month was begun. The schools also began to be kept in the church.

On the 17th of December, a special solemnity took place. On that day, most of the chiefs and other heads of the Delawares, about 20 in number, met with our Indian Brethren in the church, in order to receive from the latter an answer, in the Indian manner, to the permission granted the preceding year by the National Council to our Indians to settle on their land. The Brother who rose on the part of our Indians, with a string of wampum in his hand as the speaker, first related the principal events in the history of our Indian Missions, and then thanked the chiefs for their former invitation and subsequent friendly reception of our Indians, and their appointing them a fertile piece of land to settle upon. Hereupon both strings of wampum, that of last year's Council, as also of the present, were examined and handled by each one present, and one of the chiefs expressed, in the name of all, their approbation. The first-men-

tioned speaker finally invited all to an attentive hearing of the word of God, expressing the hope, that they would, like himself, be convinced that it is the word of the Lord of heaven to mankind. Then the Missionaries also thanked the chiefs for the permission to live undisturbed at this place, and to preach the Gospel, invited them to frequent diligently, our house of God, and closed with a prayer on their knees

At the close of the year 1838, the congregation offered to the Lord, the sacrifice of their praise and thanksgivings, for the spiritual and temporal blessings which they had already received at his hands on their new settlement, and especially, that their improvements had already progressed so far, they having been able not only to build a house of worship, but also in addition, 15 substantial dwelling-houses. The Indian congregation consisted at the end of the year, of 5 communicants, 36 received members, 21 baptized, 1 unbaptized adult, and 8 unbaptized children, together 76 persons. One adult and 3 children were baptized, and 3 children departed this life.

The severe cold weather towards the end of January, and the beginning of February of the present year, brought on the prevalence of catarrhal disorders, with which our Missionaries were also attacked; but Sister Miksch, in particular, was taken so seriously ill, that for a time she appeared to be near her end. But the Lord blessed the means used, so that in the sequel she entirely recovered.

In the middle of February, the schools were, for a season, suspended, as the children went out with their mothers, a distance of from 4 to 6 miles, to boil sugar. The sap there is not obtained from maple trees, of which there are none in those parts, but from the sugar tree; however, it contains much less saccharine matter, and runs but a short time. At the end of April, they received a visit from the Konzas Indians, who live from 70 to 80 miles west of them, and who arrived by hundreds, with wife and children, in order to barter buffalo skins for maize, or to buy it, and to beg for themselves and their children. As none of our Indians understood their language, every thing was transacted by signs. For this reason, but few of them attended the meetings, and it was a matter of great regret, that this opportunity could not be improved, to break for them the bread of life, by the preaching of the Gospel.

If the question is here asked: What is the state of things with regard to the preaching of the Gospel, and its effects among their nearer heathen countrymen, who understand their language, in whose land they live, and with whom they have much intercourse? it is stated, indeed, that they attend, in smaller or greater numbers, sometimes as many as 50, their public worship, and thus have opportunity to hear the word of the sufferings and death of Jesus. But as yet, it does not appear to have penetrated into the heart of a single one of them; from none has it, as yet, elicited the question, "What shall I do to be saved?" By all accounts, they are a people, still deeply immersed in superstition and paganism, and with it much addicted to the vice of drunkenness, which is but too much promoted by whites, who sell them ardent spirits. It is so much the more to be deplored, that

there are some even among our Indians, who still suffer themselves to be swayed by the love of strong drink, and still adhere to heathenish practices and superstition, by which they bring disgrace upon the Gospel, and set a bad example to the heathen. How much is it therefore to be wished, that a new life from God might be excited in this mission, and that where sin yet abounds, grace might much more abound, and how much does this little Indian congregation, and the Brethren appointed for their service, who have so much that is trying and discouraging to endure, stand in need of our most faithful and fervent intercession!

By the last letter from there, the Brethren Miksch and Vogler had received the permits signed by the Secretary of War, and sent to them, by which they are authorized to live and labor as Missionaries among the Indians. Application for them had been made at Washington, by the Prov. H. Conference, where they were immediately executed and sent to us, with the assurance, that the War Department acknowledged and appreciated the efforts of the Brethren for the good of the Indians. The Missionaries and their children were at that time all well. As they had already given to their village the name of Westfield, the P. H. C. resolved to retain it for this new Indian Mission. As regards that part of the emigrants who remained at Green Bay, in Wisconsin Territory, two young Indians of their number had arrived at the beginning of this year at Fairfield, who stated that our Indian Brethren and Sisters there, fared in every respect very ill, as they had not for the last two years planted any thing. Some of them wandered about like sheep without a shepherd, and lived like the heathen. Others, and among them particularly the communicants, showed themselves faithful and steadfast, and were only waiting to obtain money from their portion of the sales of a piece of land which the Monseys own there, to enable them to continue their journey to Missouri. According to a letter subsequently received from them at the Mission on the Konzas, they seemed still to be very wavering, as to the prosecution of their journey to Missouri, and inquired again concerning the condition of our Indians at that station. They did indeed express themselves ready to follow next spring, but they seemed to expect that pecuniary aid would be furnished them for the purpose. Nevertheless it is not improbable that a part of the Mahikander Indians will arrive next autumn in Missouri, from those parts, and that our Indians will join them.

C. *Of the Mission among the Cherokees.*

Letters from Salem, give us the following intelligence:—In the middle of August of last year, the Indian Brother George Hicks, paid a visit at Salem, in order to place his two daughters for their education in the young ladies' Seminary there. The P. H. C. at Salem, had a full conversation with him upon the situation and prospects of our Cherokee Mission, and gave him a letter addressed to the Chiefs and Council of the Nation in Arkansas, as also to the scattered members of our Cherokee flock. But at that time, there were still 13,000 Cherokees on this side of the Mississippi, who began after September

1st, all to emigrate to the West, in detachments of 1000 each, under the conduct of their own chiefs. The above-named Brother Hicks, undertook by appointment of the Council, to lead such a body of 1000 Cherokees. The Brethren Rénatus Schmidt, Miles Vogler, and Herman Rúde, who had till then improved the opportunity to preach the Gospel to the Cherokees living or encamped in their vicinity, after a solemn close of the labors of the Brethren for 38 years among this tribe of Indians on this side of the Mississippi, set out on September 17th, from the post they had hitherto occupied, for Arkansas Territory. Here they arrived at the end of October, after a prosperous journey of six weeks, in the Western Territory of the nation, and were most cordially and affectionately received by our Indians already settled there. This settlement is on a branch of the Illinois river, which empties into the Arkansas, and twenty odd miles from Fort Gibson, and nearer to Parkhill, a Mission station of the American Board of Missions. The distance from this station to the new Delaware station on the Konzas river, may be from 250 to 300 miles. In the first quarter of this year, Brother Miles Vogler repaired to Salem, and was there united in marriage with the single Sister Dorothy Rúde, whereupon this couple set out for their post in Arkansas. In the mean time, Brother George Hicks had also safely arrived with his detachment, but had for the first been obliged to settle with them at some distance from our new station, wherefore our brethren, from time to time, visited him and some others of our members living scattered in that direction, and preached there. The greater part of the congregation live in the vicinity of the Mission-house. It was intended before winter to build a new dwelling for the Missionaries, when their present one may be used as a church and school-house. Not a single sheep seems to have been lost from the flock, by this emigration to the West.

Brother R. Schmidt had returned, May 18th, to Salem. The last news from Arkansas, mentioned the prosperous progress of this our renewed Cherokee Mission in those parts.

What influence the serious difficulties which have arisen between the Cherokees living east and west, will have upon this Mission, remains to be seen, and is commended to the wise and gracious guidance of the Lord.

[From the "Periodical Accounts," &c.]

IV. SOUTH AFRICA.

SELDOM has it been our lot to communicate more welcome and interesting tidings from our South African field, than those which are contained in the annexed letter from Brother Hallbeck. The complete enfranchisement of the former slave population of the Cape Colony;—the admission to equal rights and privileges with their fellow subjects, of about 35,000 individuals of all ages, belonging to the

deeply injured negro race, is an event which cannot fail to render memorable the 1st of December, 1838, at the same time that it presents to every benevolent mind, a subject for the liveliest joy and the warmest thankfulness, to the gracious Disposer of all things. The Christian philanthropist is, meanwhile led to exult at the facilities afforded by this great change, for the extension of the Redeemer's kingdom. To him, the intelligence from Genadendal, of more than 600 applications in the course of a month, on the part of the liberated apprentices, for permission to become inhabitants of that settlement, or at least to partake of the religious and social advantages, which have long been the portion of the Hottentot congregation there collected, cannot but afford peculiar delight. In this gratifying occurrence, he will not fail to recognize the providential leading of the Lord himself; who, in conferring a temporal benefit of the first order, has been pleased to provide the means for its being accompanied by a spiritual blessing, and to dispose the hearts of many to seek for the enjoyment of it. It is pleasing at the same time to learn that this extraordinary accession to the flock, which our Brethren at Genadendal are appointed to tend, is likely to be accompanied by an enlargement of the field of ministerial usefulness, which they have hitherto occupied in the neighborhood of that settlement. May the Lord give abundant success to their manifold labors!

The letters from Elim and Groenekloof will be found to contain various gratifying particulars of the progress of the missionary work at those stations. From Enon, the accounts continue very distressing; notwithstanding the partial relief afforded by occasional showers, the prospect which presented itself to our Brethren and their Hottentot congregation was any thing rather than bright. Meanwhile Shiloh, *like a fruitful bough by a well*, enjoys a large measure of temporal prosperity, and experiences the merciful protection of the Lord, in the midst of the wars and the trouble of various kinds, in which its barbarous neighbors are involved. The spiritual growth of the mission appears to be slow; but it is satisfactory to be informed, that such of the Tambookie race as have made a profession of faith in Christ, are enabled to prove, that they have not received the grace of God in vain.

1. EXTRACT OF A LETTER FROM BROTHER H. P. HALLBECK.

“Genadendal, January 18th, 1839.

“My last letter of December 7th, mentioned, that the 1st of December had passed over in perfect tranquillity, and that several apprentices had applied for leave to join our congregation. I am happy to say, that all accounts agree in representing the conduct of the apprentices as most exemplary, though there is no lack of those, who grumble at their enfranchisement, and complain of a want of laborers as one of its consequences. This will no doubt be true in individual cases, but the country in general has evidently gained, though the advantages of the new order of things cannot of course be developed all at once. As far as we are concerned, it has caused a good deal

of additional labor. The number of applicants for admission here, increased from day to day after the date of my last letter, and was at its height between Christmas and New Year, after which it began to abate, so that at present only a few occasional stragglers make their appearance. In all, upwards of 640 individuals have applied for leave to join our congregation since the 1st of December, and you may easily imagine, that this concourse in addition to the usual extra work at the close of the year has given me full employment. From morning to evening I have been engaged in listening to the applications of this multitude of new-comers, in making myself as far as possible acquainted with their circumstances, and explaining to them the nature and object of our labors, church-discipline, &c. For several successive weeks, we had special conferences with the overseers for the purpose of going through the list of applicants, after which particular meetings were held with the new-comers, first to read and explain to them the rules and regulations of our church and settlement, and subsequently to receive their assurances of obedience to them, and register their names; which done, they were solemnly commended to the Lord in prayer. In this manner 456 persons have been admitted on trial; and a couple of hundreds will gradually be added to the number, according as they can conveniently attend here on days of admission. It is clear that this great number neither can nor will be provided with dwellings and the means of support in the valley of Genadendal, but that the majority will find their livelihood in the neighborhood, and must be satisfied with occasional attendance on the means of grace, on Sundays and festival days; and that our people will gradually form two classes, the residents, and non-residents. Indeed, this state of things has already commenced. At Christmas and New Year, the concourse of people here was immense. There was hardly a Hottentot house in the place which had not a number of visitors; and for the first time in the history of Genadendal, we were obliged on several successive Sundays, to preach at the same time in the church and in our larger school-house, which has room for at least 300 hearers, and yet many were obliged to remain out of doors, or to return home. It is gratifying to be able to add, that though the place was overflowing with people, the greatest order and tranquillity prevailed, and not a single instance of disorder occurred. At present the majority of the apprentices are again dispersed in the neighborhood, and employed in their usual agricultural labors; and and it is evident they must remain so for the greatest part of the year. It is therefore our wish and intention, if possible, to have preaching-places here and there in the neighborhood, that since almost the whole of the laboring population far and wide belongs to our community, they may have the means of instruction and edification within their reach, without being obliged, at all times, to come to Genadendal. I have thrown out this hint to the neighboring farmers, and as soon as I can spare a few days, I mean to visit in the neighborhood, in order to introduce this measure, which under existing circumstances will be equally acceptable to those colonists who know their own interest, and to our Government. Many of the liberated ap-

prentices will, however, take up their residence here altogether; particularly such as have formerly had their wives and families here, and are anxious for the education of their children. Thus we already see temporary huts springing up in every direction, and our schools are so overstocked with children, that we hardly know how to manage them.

“The whole number of our pupils exceeds 500, and more than 200 infants attend the institution established for their benefit; so that we have been obliged to divide it ordinarily into two classes; the children being brought together only at the opening and conclusion of the business of the day, when such exercises are gone through, in which they can all conveniently join. Thus I have again had to take my share in the pleasing labor among the little ones, hoping by my presence, to aid in soon qualifying two of our young assistants for the work. In short, we have fallen in with a mighty shoal of fishes, and as faithful fishermen, we will, by the mercy of our Lord, do what we can to secure as many of them as possible, though we must of course expect that some, perhaps many, will after all, make their escape. Hitherto, we have had every reason to be satisfied with the conduct of these new-comers, and Brother and Sister Nauhaus, who have just been engaged in speaking with them individually, are of opinion, that they never witnessed such an earnest and anxious desire to devote themselves to the Lord, as was displayed by these people. Last Sunday, we had an interesting prayer-day, when 19 persons became candidates for baptism, 6 adults were baptized, and 11 received into the congregation; and 26 persons have been appointed to be present as spectators at the Holy Communion to-morrow, 15 as candidates and 11 preparatory to confirmation. In the course of last year, 38 became candidates for baptism, 30 adults and 62 children were baptized, 38 received into the congregation, 93 became candidates for the communion, and 41 were admitted to the Lord’s Supper. Our numbers were at the close of the year, as follows: 639 communicants, 115 candidates for communion, 127 baptized not yet candidates, 393 baptized children, 62 candidates for baptism, 353 new-comers, 30 excluded; in all 1719, being 273 more than at the beginning of the year, and if we add those who have been admitted since the first instant, we have nearly 2000 souls entrusted to our care.

“I am sorry to find that the last harvest has been worse than we expected, and that in consequence bread is very dear, and likely to rise in price. This will, of course compel the greater number of the apprentices to seek employ with the surrounding farmers, and prevent their steady attendance on the means of grace.

“The Brethren Hoffman and Küster intended to leave Shiloh for Enon, on the 3d instant, where I hope they have arrived long ago; but I have not yet heard that Brother and Sister Halter and Brother Küster have set out for the Zitzikamma. The Governor has referred to our undertaking among the Fingoes in his opening speech to the legislative council. The harvest at Shiloh, has been more productive than ever, and owing to the devastation of the eastern parts

of the Tambookie country, the neighborhood of Shiloh, and particularly the place itself, was fast increasing in population. According to the last accounts from Elim, upwards of 160 apprentices had applied for leave to belong to that congregation, which counted 453, at the close of last year.

“Before distributing the Christmas presents, we had the first examination with our eleven pupils in the new institution, which proved highly satisfactory, and those who were present, were not a little astonished to hear several of them explain every thing with considerable fluency in English, when called upon to solve various problems connected with the use of the globe.

“I am very happy to find that the cause of temperance is gaining ground among our Hottentots, and that our earnest endeavors for its promotion have not been without a blessing. Not a single instance of intemperance has come to our knowledge during the late harvest, a season which formerly used to be so prolific in excesses of this description. Having heard that our respected Governor had called upon the Magistrates to limit the number of public-houses as much as possible, our overseers requested me to apply to the civil commissioner of our district, that no such public-house, or brandy and wine shop may be licensed within ten miles of our place, which application, I am happy to say, has accordingly been made and acceded to.

“As I was on the point of closing my letter, your favor of the 1st of October came to hand, for which, accept my best thanks. At the same time I would beg you to convey my grateful acknowledgments, and those of all my Brethren, to our worthy friend at Bristol, for his generous donation towards the relief of our suffering congregation at Enon. It will indeed gladden the heart of our Brethren there, and their Hottentot flock. According to a letter I have just received from Brother Halter, dated the middle of January, it would appear that some rain had at length fallen in the valley of Witte river, sufficient to cause the pasturage to revive, but not to make the stream to flow. On the 18th instant, Brother and Sister Hoffman, and Brother A. Kuster had arrived; but the Brethren destined for the Zitzikamma would hardly be able to leave Enon for their new post, till the beginning of February, owing in part to the indisposition of Brother Stoltz, who was just recovering from a severe seizure. Grain, I am sorry to say, is rising rapidly in price; and it is evident, that those who live from hand to mouth, will have to struggle hard, before another harvest replenishes our granaries. But the Lord will help them and us through all difficulties. A sack of wheat, containing three Winchester bushels, costs at Capetown, nearly 2*l.*; and in some parts of the colony, upwards of 3*l.* Our steamer, the Hope, is in full activity between Capetown and Algoa Bay.”

2. FROM BROTHER C. L. TEUTSCH.

Elim, November 26th, 1838.

"DEAR BROTHER,—Your favor of April 12th, reached me at Enon, where I as little thought of being at the time it was written, as you could do of addressing me there.

"My exploratory visit to the Fingoes on the Zitzikamma was delayed by a serious inflammatory attack, from the 13th of June to August 2d, when I was sufficiently recovered to be able to travel. Now that the journey is over, I can only thank and praise the Lord for all the mercy He has shown to my dear wife and myself throughout its progress, preserving us from every danger, and strengthening us both in body and mind, so that we feel the better for our journey. The very delay to which I was subjected, was rather an advantage than otherwise, as I met with the Governor at Shiloh, and had thus an opportunity of conversing with him personally on the needful arrangements with regard to the Fingoes. I was much interested by what I saw of Enon, Shiloh, and several English Missionary settlements, and I feel myself incited to renewed zeal, and, especially, to attend more unremittingly than ever to our schools.

"We are very lonely just now at Elim, all but the sick and aged being at work in the harvest for the surrounding farmers. Previous to this, every able-bodied adult, both male and female, was engaged on the coast, 25 miles from hence, in securing the stores washed on shore from the rich cargo of the Duke of Northumberland. Both ship and cargo were sold by auction, and the purchasers being in want of hands to convey their property to a place of safety, our people made considerable earnings. The wreck is attributed to the Captain's erroneous reckoning, for he fell foul of the breakers in the finest weather. Just when the ship struck, on the evening of August 25th, some of our people were fishing on the strand, and heard the cracking of her timbers, and the cries of her crew, as well as the report of the signal guns. Happily, however, no lives were lost, the whole crew getting safe on shore at daybreak. It is said that a lighthouse is to be built on the reef of Aiguillas; if this be done, many a disaster may be prevented on this dangerous spot.

"I notice with thankfulness the kind donations for our humble place of worship at Houtklóof, amounting to *8l. 2s. 6d.* I am well aware that our English friends, who do so much for our Missions, have a higher object in view than human commendation; nevertheless, to satisfy my own feelings, I must beg you to assure them of our sincere gratitude."

3. FROM BROTHER J. LEMMERTS.

Groenkloof, January 16th, 1839.

"DEAR BROTHER,—During the year past, our congregation has an increase of 59 members, the number of souls under our care amounting at present to 784; and of many of them I can say with

truth, that they appear to be growing in grace and in the knowledge of our Lord Jesus Christ. This is especially the case with the communicants, whose attendance at the Lord's table proves the value which they set upon this divine ordinance. Among the new people, who here form a numerous class, there have been manifested very encouraging traces of spiritual life, and we cannot doubt, that many of them have been led by the Spirit of God to an earnest seeking after the one thing needful. The little colony at Laweskloof, continues to afford us much encouragement. Four adults belonging to the families residing there, have already been admitted into the visible Church of Christ by holy baptism, and of these, one person has since departed into a blessed eternity, relying on the merits of Christ his Saviour. Two strangers, one of whom was a Mahomedan, were in like manner apprehended by the Divine grace, while on a visit at Laweskloof. Both fell sick, and were frequently visited by us during their illness, when it really appeared that their hearts had been opened to receive the Gospel. Their peaceful deaths made a salutary impression on those who were in immediate attendance on them. Old Captain Klampus has also, at his advanced age of near a hundred years, turned to the Lord, and is now a member of our congregation. For above thirty years he has been a dweller in the Laweskloof valley, where he had settled, previous to the arrival of the Brethren Schmidt and Kohrhammer, in 1808, when under a spreading tree, near a fountain, the latter first proclaimed to the Hottentots of this district the message of salvation.

“ We have much reason to thank the Lord for enabling us to put a stop to an evil practice, which has proved a source of great spiritual and temporal injury to many an unwary member of our flock. I refer to the custom, which has long prevailed among the farmers, of dealing out wine and brandy much too freely, to the laborers whom they employ during the harvest, and who have often, by this means, been brought into a state of intoxication, almost before they were aware of it. After many fruitless attempts on our part to check if we could not eradicate this evil, it pleased the Lord to put it into the heart of our dear Brother Hallbeck, to address an earnest and affectionate letter to our congregation on the subject. The communication of it having been attended with evident emotion, we called a meeting of our overseers and chapel-servants the following day, and conferred with them as to the best means of carrying into effect the recommendation of our esteemed superior. The result was, a general resolution, that for the future, no brandy, nor any wine beyond a certain very moderate quantity, should be allowed to be brought within the verge of our settlement, and that in the gathering in of our own harvests, the use of strong liquors should be altogether dispensed with. This regulation having met with the general concurrence of our people, was immediately acted upon, and we soon felt the beneficial consequences,—the harvest season passing off with far less of an unpleasant nature, than we have ever known before.

“The celebration of the festival of Epiphany, which recently took place, was attended with a peculiar experience of the grace and presence of our Saviour. Many individuals were advanced in the privileges of the church, of whom four adults were baptized in the usual solemn manner, and six young persons received into the congregation.

“On the 2d of *January*, the remains of the single woman *Jacoba Jager*, were interred in our burial-ground. She had been for nine years in the service of our mission-family; and for the last five of this term, a valuable assistant to me in the conduct of the *Infant-school*. The Lord laid his especial blessing on her faithful endeavors to train up the lambs of His flock for Him, and she was in consequence, greatly and deservedly esteemed by persons of all classes. The scene at her interment afforded a striking proof of the affectionate regard entertained for her: all the unmarried sisters of our congregation attended, dressed in white, and accompanied the funeral procession to the church, singing hymns as they passed through the settlement. The infants, who had enjoyed the benefit of her instruction, were also present, neatly clad, and appeared to feel that they too had lost a kind and faithful friend. A few weeks before her happy departure, she addressed to me a letter, in which are the following expressions: “I am daily awaiting the call of my Lord, earnestly desiring that He would soon take me to himself. I have a comfortable assurance that He will receive me, and permit me to stand with his redeemed ones before His throne. ‘His precious blood and righteousness, my beauty are, my glorious dress.’” She fell asleep in Jesus at the age of 26 years. The Lord grant that many may be found in this congregation, to follow her faith and to consider the end of her conversation.

4. FROM BROTHER HALTER.

“*Enon, January 27th, 1839.*”

“DEAR BROTHER,—Your sympathy in the sore trials through which we and our congregation are called to pass, has affected us deeply, and not less have we been excited to gratitude by the benevolent aid, dispensed to us by our dear and generous friends at *Bristol*. Pray assure them of our thankfulness and our prayers, that the Lord may reward them in abundant measure for their bounty, which we trust will supply us with the means of rescuing even the poorest of our people from the horrors of famine. The misery by which we are surrounded continues, meanwhile, to be extreme, at which you will not wonder when I state, that though the summer is nearly gone by, it has been utterly impossible either to plough or to dig the soil, owing to the protracted drought. The *Witte river* having dried up entirely, it really seemed as if we must desert the place altogether; a thought that distressed me by day and night, more than I can describe. At length, however, the experiment was made of digging for water in the dry bed of the river, and by the

Lord's blessing, success attended it. Water rose to the surface, and a providential supply has been thus obtained, which has proved sufficient, though barely so, for our wants during the past six months. The water in the standing pools, being unfit for the use of man, we have had to give up to the cattle. Indeed, unwholesomeness seems, at present, the general character of this necessary of life, for there is much sickness generally prevailing around. Nevertheless, we have great cause to praise our God for the manifest proofs of his mercy and faithfulness, which we and our poor people have experienced at his hands. He has shown us, that He is able to preserve the life of his creatures, even in the midst of the direst want and suffering, and has made it evident, "that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." For some time past bread and meat have been articles of food, the use of which even the most industrious of our people have been compelled to forego; and such being the case, you may imagine what has been the condition of the poorest. It has been such, that I can assure you, that we, Missionaries, have had no relish for our own morsel of daily sustenance. We will, however, not despair, but rather take fresh courage. The generous gifts of our esteemed friends will do much towards procuring immediate relief, and who knows, but the Lord may still have pity on us, and send us the desired rain from Heaven, and fruitful seasons! Many of the older members of our congregation would rather starve than to leave the place, in which they have enjoyed so many spiritual and temporal blessings; but of the younger, the majority are already scattered abroad, in search of employment, and a bare subsistence. About many of these we cannot but be anxious, for they are exposed to manifold temptations, and we have reason to fear, are not unfrequently overcome by them. Even in those who have made more solid experience of the grace of God, we should be thankful to observe, on the one hand, a more cheerful confidence in the Divine help; and on the other, a deeper sense of their sinfulness, and a more ready acknowledgment of the necessity as well as the righteousness of the chastisement under which they are suffering. But it is as if the spirit was so oppressed by the burden of the flesh, as to lose its lively perception of those truths, and enjoyment of those blessings which are heavenly and eternal.

"You are aware that I have been recently appointed to make a commencement of a mission among the Fingoes, on the Zitzi-kamma, in conjunction with Brother A. Küster. Whenever the time arrives for our entering upon this service, I shall be prepared to go in the strength of the Lord, at the same time, that I bid adieu with deep regret to this place, where I have been favored to labor for so many years, and to share joy and sorrow with my dear colleagues, and with the Hottentot flock committed to our charge. May the Lord mercifully hear my unworthy prayers, offered up in behalf of both, and send deliverance in His own time."

5. FROM BROTHER A. BONATZ.

“Shiloh, December 1st, 1838.

“DEAR BROTHER,—For a whole year, you had no direct communication from me; but heavy as is the debt which I have thus contracted, I feel persuaded, you have exercised patience towards me, remembering the sore afflictions which I have been called to endure. The period which I am now reviewing, has been the heaviest that I have known in the course of my earthly pilgrimage; and I have felt as if in passing through it, I had been more “out of the body than in the body.” For several months, I was incapable of much mental exertion and found it absolutely necessary, for the recruiting of my shattered health and spirits, to refrain from the labors of the desk, and to spend much of my time in the open air and in manual occupations. The year 1838, will indeed remain painfully memorable to me, as long as I live. The Lord has seen fit to lead me along a dark path, and I cannot expect, that while I continue travelling through this vale of tears, the darkness will be altogether dispelled; but I do look forward towards the blessed period, when I shall understand what is now unintelligible to me, and be enabled to thank my Lord and Saviour, for the faithfulness wherewith He has conducted me through this wilderness to my heavenly home. I could say much of the irreparable loss which I have sustained by the departure of my beloved wife,—but I forbear: the subject is one on which I feel that I dare not enter. During the trying season which followed that heavy stroke, I found comfort and support in meditating on the history of the patriarch Job, and the mysterious dealings of God with him. Often did I sigh for a speedy release from this world of sin and sorrow, but the Lord did not see fit to grant me this desire. Though I suffered more than once last year from spitting of blood, and appeared to those around me hastening into a rapid decline, my health afterwards improved so rapidly, that all fears for my life vanished, and at present I am healthier and stronger than I have been for many years past. May it please the Lord to cause his sun to shine once more upon my path, and to warm and cheer my heart, which grief has chilled and rendered comparatively lifeless. When I look back upon my recent service in the Lord’s house, I am filled with shame, and can only cast myself, with all my sins and imperfections, upon the grace and mercy of my compassionate Saviour. It is no easy matter for a servant of God, whose own heart has been so deeply wounded, to speak effectually to the hearts of others. But I turn from my own circumstances to those of the Mission.

“During the past year, the population of Shiloh has experienced a considerable increase; the whole number of souls composing our little colony, amounting at present to about 600. Within our own borders, peace was maintained; for though the Tambookies immediately in our neighborhood frequently went forth to war with the Sootoos, and after much bloodshed, returned with great booty, our

people refrained from taking any part in these predatory contests. Nor were we disturbed by any of those feuds among the settlers themselves, which in former years caused us so much trouble and anxiety. Both church and school were diligently attended by old and young; and, though we cannot tell of numerous conversions from heathenism, we should be ungrateful were we to deny, that the Lord has been with us and blessed our labors. On the 15th of July, we had the joy to baptize two Tambookie women, and four Hottentots. The baptized Tambookies afford us on the whole, much satisfaction by their steadfastness; for of those who have been added to the church, within the past six years, viz. since 1833, not one has renounced the faith, or rendered himself liable to exclusion. One feature in their characters, causes me, however, frequent concern; the self-complacency in which they are apt to indulge; it is evident, that some of the baptized fancy themselves better than they are, and that they consequently neglect to press onward towards the mark set before them. That sense of sinfulness and infirmity which humbles a believer in Jesus, in his own eyes, and in the presence of his Lord, is a gift of Divine grace, which they have evidently not yet obtained. Yet I trust the Holy Spirit will yet bestow it upon them. The Tambookie school is attended duly by from 50 to 80 children, of whom 20 can read pretty well; the Hottentot school by about 50, among whom are 15 or 16 readers. The pastoral life of the Tambookies, is very unfavorable to the education of their offspring, but as this is a circumstance which we cannot at once alter, we must be content to do all we can, and be thankful for whatever fruit is vouchsafed to our exertions. All our Brother Missionaries in Caffreland have to contend with like difficulties. In Brother Küster I have found a faithful coadjuter, and cannot, therefore, help regretting, that we are soon to lose him, in consequence of his appointment to labor among the Fingoes in the Zitzikamma.

“Not long since, the Tambookies residing in the proper country of that tribe, were attacked for the second time by the Fetkannas, and experienced a severe defeat, attended with the loss of nearly all their cattle. One consequence of this catastrophe is, that we are beset with beggars, who find their way hither from the Tambookie country.

“In September we had a very agreeable visit from the Governor, General Napier, who behaved to us in the most friendly manner, and manifested great interest in our work. In temporals, we have been highly favored; the grain which was sowed last spring, having yielded an abundant return; in many instances full 70-fold. The Tambookies have likewise shown much diligence in the cultivation of their own grounds. Never in any former year, have we known them plough and sow so many acres, nor bestow so much labor on their gardens, which really make a splendid appearance. The interior work of the mill is now finished. In addition to all its other services, the Klipplaas has supplied us with excellent mill-stones, which I have succeeded in bringing into shape, and find to answer

the purpose extremely well. Several farmers have already been here with wagons full of corn to be ground; and after the harvest is over, it is said that a regular road is to be made through Shiloh, to Graham's Town, and Cradock, our mill being the only one in the whole district. You may imagine how the Tambookies stared, when they first saw the mill at work. Most of them beat their breasts in token of wonder and admiration; others laid their hands on their mouths, and at length exclaimed, "Now we see that you do indeed know every thing, and that every thing is subject to you, for even the water you can force to work for you." We have also erected a smithy in the course of the past year, and finished another house which we had previously commenced. Thus you see, that here at Shiloh there is no lack of employment of one kind or other. Oh! help us to pray that our gracious Lord may endow His feeble servants with the needful gifts and grace for the performance of His work, and give them to experience that their labor is not in vain in Him."

[From the "Periodical Accounts," &c.]

V. WEST INDIES.

THE subjoined letters from the West Indies, contain many gratifying statements, relative to the progress of the work in which our Missionary Brethren are engaged, and the blessings which our gracious Lord condescends to lay upon their feeble endeavors to gain souls for Him. If they also afford proof, that the great enemy of souls is active, that he beguiles the unwary, seduces the unstable, and deceives even such as appear to be of the number of God's elect, they tell no new thing to those, who giving heed to the words of Christ and his Apostles, are neither unmindful of his power, nor ignorant of his devices. The congregations and schools, have received generally, an increase in the number of converts and pupils during the year past. The opening and dedication of the newly built church at Montgomery, and the preparations made towards the erection of a chapel-school at Indian Walk, are interesting features in the history of the Tobago mission, as is the rapid advance towards the completion of the chapel-school at Clifton Hill, in that of the Mission in Barbadoes. By the premature retirement of Brother Senft, owing to his declining health, the hands of our Brethren in St. Kit's will be seriously weakened, and the temporary absence of Brother and Sister Harvey from their post of extensive usefulness in Antigua, will be not less sensibly felt by their fellow-servants in that island. A still more embarrassing occurrence, the interruption for the second time of the missionary labors of our church in the colony of Demerara. Under these trying circumstances, we would specially commend our Brethren and Sisters, and the negro flocks they are called to serve, to the faithful remembrance and intercession of all who feel interested in the success of their labors.

I. JAMAICA.

EXTRACT OF LETTERS FROM BROTHER JACOB ZORN.

“Fairfield, February 1st, 1839.

“DEAR BROTHER.— * * * * * There is an increase of upwards of 200 children in our day-schools, since December, 1836, and in our congregations, of 854. Nazareth has, for the greatest part of the year, been a dependency of Fairfield; but we do hope there will soon be a resident Missionary stationed there, for the size of the congregation would seem to justify such a step. Pray sound the trumpet through our congregations. We do absolutely require twelve couples to occupy our present ground, and even with Brother and Sister Buchner, who not long ago arrived safely with us from England, we have only eleven. Then please to remember that Brother Scholefield has applied for permission to recruit his shattered constitution by a visit to his native land. What shall we do then? To give you an idea of our work, I may mention that at this station alone, we had last Sunday, four places at which divine service was held. At Nazareth, our friend, Mr. Tomlinson, superintended the Sunday school, and read a sermon; at the Savanna, Brother Blandford officiated; at our old preaching-place, Isle, Brother Prince addressed an encircling congregation of upwards of 500, while I remained at home with chapel and school-room full, and some hundreds outside. Brother Vines is now at Bethany assisting Brother Scholefield.

“The Missionaries are all in tolerable health, except the Brethren Scholefield and Robbins. The former has rallied a little, but is often ailing. We have quite a house-full; including the Sisters employed in the Refuge-school, 8 adults, and 5 children. We shall detain Brother and Sister Buchner at New-Carmel, and New-Fulneck, till after Sister Zorn’s confinement.

“*March 28th.* This is Maundy-Thursday, and my mind is occupied with the solemn services of our home congregations. As yet, we do not keep the whole of this day in the manner usual in our church; but, I am glad to say, that a meeting we have held this evening, has been better attended than in any preceding year. At several of our stations in Jamaica, the congregations are wont to commemorate the bleeding and dying love of our Master; here our chapel is too small to contain the whole of our communicant congregation, now numbering nearly 800, or I should have taken steps to have had the Lord’s Supper to-day. You know we celebrate it ordinarily in two divisions, one of which partakes of it every alternate month. To-morrow, Good-Friday, we do however set apart for Divine worship, and I trust our gracious Saviour will be present with us by His Spirit. The interest shown by our flock in the discourses held, during the Lent season, on the meritorious sufferings of our Lord, induces us to hope, that they have not been “as water spilled upon the ground, that cannot be gathered up again;” but, that the simple reading and consideration of the Scripture account of this

week, may 'drop as the rain, and distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.' About a fortnight ago, I preached upon our Saviour's sufferings on the cross, and in the next meeting held a catechization on the same subject. On the following Friday, as I visited one of the plantations, I kept a little meeting, and was pleased to find that this subject had not become old and uninteresting, for on my requesting the people to mention any subject or passage of Scripture, on which they wished to be informed and edified, they chose the subject to which they had listened on the preceding Sabbath. In general, those who can read a little, attend the means of grace most frequently, and appear the most interested. We the more regret, that since the 1st of August, the minds of the people have been so much occupied with making their new arrangements, that few adults have been trying to learn to read. The readers however are beginning to show somewhat more desire to improve themselves in the evening schools, and to gain religious information. On the whole, we have great reason 'to thank God, and take courage;' but, evidence of the deceitfulness of sin, and the power of the enemy are not wanting. To prevent the supposition that we have nothing but success to speak of, I will mention a few occurrences of a contrary description. At one of our schools, we employed a school-master, a person of tolerable education, and about sixty years of age. The children appeared to be making satisfactory progress, when, to our grief and dismay, it was discovered that he was guilty of the grossest immorality, and had contaminated some of the children by his baneful influence. It was a most distressing case. We were pleasing ourselves with the hope, that the daily reading of the Scriptures, was bringing the youth of the congregation to our Saviour, at the very time that the vicious disposition of the teacher was undermining all our efforts. A deplorable instance of remaining corruption, we had in the case of one of our helpers. He had, for nearly twenty years, been an outwardly consistent, and, as far as we knew, an exemplary member of our church. For many years, he endured severe persecution from his master, even to stripes and imprisonment, for his unflinching adherence to the Gospel. Every possible means were resorted to; but all proved ineffectual to deter him from the means of grace, though he was, in many instances, obliged to seek them by stealth, and in the darkness of night. Now, at the advanced age of probably three-score years, the tempter beguiles him, and he falls into an adulterous connection. The surprise and grief of the congregation at his exclusion, were very great; many sobbed aloud, and we trust that all present will remember the solemn warnings, 'Watch and pray, lest ye enter into temptation. Let him that thinketh he standeth, take heed lest he fall.' The other day, I had a remarkable instance of the burden, contracted through concealed and unforgiven guilt. A communicant member came to me and stated, that he could find neither rest nor peace day nor night, for about six years ago, when he was already a communicant, he had made an unsuccessful attempt to induce a woman on the same property, to listen to his adulterous

desires. This attempt harrassed him, he declared, at every step, and he could conceal it no longer. He begged me to entreat the Lord for him that his sin might be forgiven, 'for' said he, 'though it is unknown to any third party, the Searcher of hearts knows all about it.' His statement was made with great emotion.

"I fear that drunkenness is an increasing evil since the temptation of wages has been thrown in the negroes way, and so many small shops have been opened, all retailing rum as their most profitable commodity. We shall, next week, be obliged to suspend two of our members for this sin, which has led them to break the Sabbath, quarrel with their families, &c. Our 'Temperance Society' is making slow, but I hope sure progress, by the Scriptural means of light and love. We have upwards of 300 members, principally men, who agree 'to abstain from spirituous liquors, and to promote temperance.' Among these a committee has been formed, which meets occasionally, brings in new converts, &c. Had you been present at the last meeting, you would, I am sure, have been pleased with its tone and temper. No breaches of the pledge had been witnessed, though many of the low rum-sellers and low planters had ridiculed and enticed them; and those present bore the most unexceptionable testimony to the benefits they had experienced from discontinuing even the moderate use of rum. One said, 'I used to be troubled with a pain in my chest; since I discontinued rum I have not felt it.' Another said, 'Rum makes a man steal from himself and his wife, and tell plenty of lies to hide his doings. I thank you for having brought this to our knowledge.' Another declared, 'Since I joined the Society, I have a better appetite than ever before; now I can eat quite hearty.' One exclaimed, 'Had I known this sooner, I should still be a young man.' As a discouragement to sin, it is a most useful society.

"Our mission-family here are well. My dear wife was safely delivered of an infant daughter, on the 8th instant, and I am thankful to add, that both mother and child have thus far continued to do well. You will be glad to hear, that Brother Scholefield's health has so far improved, that he has given up his idea of visiting Europe for the present. We earnestly pray, that the improvement may be lasting.

"Should Parliament vote another grant for school-houses, pray remember the three we still have in contemplation, and for which I think we can raise one-third in the island. I should rather say *four*, as we shall be obliged to have a school and out-station near Isle, where we formerly preached in Brother Ellis' time. Our hearers in that district seem much attached to our church, and we shall feel bound to serve them more frequently than we do at present.

"We beg you to confer with our Mission-Board on the subject; and, should they approve, to take the needful steps for obtaining from her Majesty's Government the assistance we require."

REPORT OF THE CONGREGATION AT PARKER'S BAY, FOR THE YEAR 1838.

February 17th. Brother and Sister Coleman, from Barbadoes arrived at Parker's Bay, and took up their abode in the house at Little Culloden, kindly lent us by Hutchinson Scott, Esq.

The following day being Sunday, in the name of God our Saviour, we commenced our ministrations among the people committed to our pastoral care in this place, who expressed their pleasure at our coming to reside with them.

We are truly thankful to be able to state, that, notwithstanding the frequent indisposition of ourselves and our domestics, (owing in a great measure no doubt, to the dilapidated state of our dwelling,) the missionary labors from this time to the end of the year, in the public proclamation of the Gospel, which testifies of the sufferings of Christ and the glory to be revealed,—in the more private but deeply important duties of instructing the Catechumens and edifying the congregation,—and in conversing with the classes at their respective speakings, have been continued without interruption, under the manifold blessing of the Lord. His mercy and gracious help have been daily vouchsafed, and, therefore, to Him be all the praise.

Until the middle of May, all the meetings were held in the dwelling-house, which was found inconveniently small on Sundays. Since that time our Sabbath services have been held in our unfinished school-house, 60 feet by 30, which is always well filled with attentive hearers. On Sundays we commence school at 9 o'clock, which is concluded with instructing and catechizing the Testament scholars, at 11. The public service then begins, which is followed by the class for the Catechumens, and the meeting for the congregation. During the week, we have meetings at our house, on Wednesday evening, principally for the Catechumens; and on Friday evening, for the congregation-members exclusively, when we have a suitable Discourse, Liturgy, and Prayer.

The 1st of *August* was a day of gladness and solemn thanksgiving in all our neighborhood. The general absence of worldly festivity, the crowded attendance in the house of God, the devout demeanor of our people, forcibly reminded us of the 1st of August, 1834, at Gracebay, in Antigua. It is matter of heartfelt gratitude to Him who ruleth all things after the counsel of His own will, that this great change in the political condition of the negroes, was effected in so peaceable and becoming a manner; and also, that affairs are still going on as quietly, and, on the whole, as satisfactorily as can be expected. Many things between the master and his free laborers remain to be settled, and are likely to continue so for some time. The system required by a state of freedom is new to both parties, and they have all much to learn in the way of cheerful industry and fair dealing. The negroes begin to feel that the privileges of freedom necessarily subject them to new duties and new cares. We trust, however, that under the influence of the blessed Gospel they will gradually acquire a right knowledge of these things; and that some of them, at least, will have grace and wisdom to attend to all

their concerns, public and private, in a godly manner, and thereby adorn the doctrine of God our Saviour in all things.

During the year, the following church transactions have taken place:—Admitted into the Christian church by holy baptism, 1 man and 1 woman, and 24 infants, 12 boys, and 12 girls. Received into the congregation, 13 persons; 4 men, and 9 women. Confirmed and admitted to the Holy Communion, 15 persons; 9 Brethren, and 6 Sisters. Married, 29 couples. Excluded from the congregation, 4 men. Departed this life, children and catechumens, 6. At the close of the year, the members of the congregation amount to 131, namely, 45 Communicants and 86, who are most of them candidates for that ordinance. To which we may add 221 new people, 214 candidates for the congregation, and 81 baptized children under twelve years of age; and the total number of souls under our more immediate care, will amount to 647.

We earnestly commend both ourselves and them to the Christian remembrance and fervent prayers of all who love our Lord Jesus Christ in sincerity.

JOHN and ANNA ELIZABETH COLEMAN.

2. ST. KITTS.

EXTRACTS OF LETTERS FROM BROTHER P. RICKSECKER.

“ Basseterre, St. Kitts, February 18th, 1839.

“DEAR BROTHER,—In my ordinary duties I have lately been much hindered by family affliction. My dear wife is still a great sufferer, and her complaint alarms me more and more. In addition to this, our dear Edwina has been very sick of fever, which enfeebled her mother still more. The child is recovered; and oh, what would I give if this could be said of her mother, or if there were a prospect of it! She still follows her daily work, but is frequently overpowered by her attacks of sickness, and must seek a little rest. Hardly any thing will agree with her, and she is becoming a mere skeleton. The weather has of late been so very boisterous, accompanied with slight showers, that she could not follow the doctor’s advice, and take early morning exercise on horseback, but we hope soon to be able to try the experiment. Our visit in Pennsylvania did not restore her health, and I now regret not having kept her there a few months longer; but knowing the wants of this mission, to whose service we were called, we could neither of us be persuaded to remain longer inactive. A sea voyage would not, I believe, be favorable, and we must try what effect short excursions on land will produce.

“The Christmas festivals were not so well attended as we expected, although better than in the past years. Many are in the habit of visiting one another instead of attending the house of God, and we could not help, therefore, reproving them sharply for this practice. On the following Sunday, our chapel and school-house could not contain the comers. Our young people gave the older a very good example. At the love-feast, on Christmas-day, there were above 600

of them,—including Sunday scholars,—present. Some of our scholars recited whole chapters from the Bible, and our meetings on these days were enlivened by a number of easy anthems. Twice in the year it has occurred that we have had public service in our chapel, school-house, and at the farther corner of our yard at the same time.

“Our people are begging very hard for a burial-place, and they would willingly give their mite towards it. We fear that we shall lose our dear Brother and Sister Senft, as he seems unable to stand this climate. If no improvement in his health take place, he will avail himself of the permission given him by our Mission-Board, and pay a visit to America.

“Our various schools contain at present, 586 male, and 640 female scholars; in all, 1226 children and young people under instruction.”

“*March 16th, 1839.* We trust our dear Brethren at home will not let this Mission suffer, on account of the requirements of other places to which you allude in your last. We have repaired only such buildings as would otherwise have fallen to pieces. The 50*l.* sterling, from Government for our schools, we have divided in the following way: For Basseterre, 20*l.*; Bethesda, 16*l.*; and Bethel, 14*l.* These sums will help us to pay the salaries of the teachers. Here, and at Bethesda, we have received some school-money from those parents who could afford to pay it, but by no means sufficient to defray all expenses. We shall, perhaps, be obliged to purchase a number of Bibles for the schools. From the accounts of Basseterre, you will find that in 1838, the parents paid about 43*l.* currency. At Bethesda we gained something by a few private scholars. At Bethel the school was rather small, and Brother Roemer complained of the unwillingness of the parents to pay, as there were other schools in which their children might be taught gratis; I therefore advised him to be less strict in requiring payment. If Estridge’s estate were in Jamaica, we might soon build a kind of Negro-house, which might be used as a school, but here the materials are wanting. Should we, however, succeed in getting a good teacher, we will gladly commence the school in the large sick-house, which Mr. Parson offered some time ago.

“You would be surprised to see the life on our premises on a Sabbath; but delightful as this would be to your eyes, as painful to your musical ears would it be to hear the singing of one tune in the church, another in the school-house, and frequently a third in another part of our premises, under the leading of my nephew. Each one has to keep very steadily to his own tune, not to be thrown out by the conflicting melody of his neighbors. I think if our British friends could be present, they would have compassion on us, and lend their aid to build at once a spacious place of worship.”

FROM BROTHER THEOD. ROEMER.

“Bethel, January 23d, 1839.

“DEAR BROTHER,—In reply to your inquiries respecting our school, I am thankful to be able to say, that it has of late afforded us much encouragement. As my wife and myself have undertaken to give instruction every afternoon to the elder children in writing, sewing, and Bible-History, our salaried teacher has all the more time to devote to the youngest and least advanced pupils. The whole number of our scholars is 53, of whom 20 are learning the Scripture History. At the Christmas examination, they answered questions put to them, relative to the period between the Creation and the reign of Solomon, in such a manner as to excite the surprise and satisfaction of those present. Our children begin now to answer both readily and correctly the questions which are occasionally put in the course of the public reading of the Bible, and we find that hereby a good effect is produced on the whole congregation; many adults, being rendered sensible of their own comparative ignorance, have been induced to study the word of God for themselves; and the reading of the Scriptures in fellowship has also become a practice in many families. One school on Brotherton's estate, now numbers 28 pupils, and gave us much pleasure; but we have still to regret the want of a suitable place in which to hold it. Our hopes to have a school-house built for us are nearly vanished. I make a point of visiting the school, and examining the children, ordinarily, twice every month, and have hitherto found more cause for thankfulness than complaint. The teacher whom we have engaged is an intelligent person.

“Our congregation at Bethel has been gradually on the increase during the past year, and many of its members afford us peculiar pleasure by their consistent conduct, and their desire after the word of life. Our temporary place of worship is much too small to contain all who desire to hear the Gospel, and many of our people manifest a sincere value for the spiritual privileges they enjoy; of this they gave a proof some time ago, when in consequence of a proposal, that the monthly collections at chapel towards the support of the Mission should be discontinued, and subscriptions given by those who could afford it, at the periodical speaking of the Missionaries, many of the Negroes came to us, and solicited us to accept a regular contribution from them towards this object. That we must wait some time longer for the church we are so greatly in want of, is much to be regretted, but there seems hardly an alternative in the present state of our mission-funds.

“We continue to do all we can to train up teachers for our schools, but owing to the multifarious duties incumbent on us, at a station where we stand alone, among which the management of a Friendly Society is not the least burdensome, we find it difficult to devote much of our time to the actual work of instruction. The girl who serves us in the capacity of nurse to our little boy, shows good ability, and a great desire to learn; and I trust, will, in time, become an useful teacher.

“My dear wife, I am thankful to say, has of late enjoyed remarkably good health—but my own continues variable, owing to an affection of the stomach, from which I have long been a sufferer more or less. Pray for me, that I may be graciously supported in the solitary post at which I am called to labor, and that the Lord’s will may be done, both in me and by me.

“In the course of last year, 7 children were baptized, and 24 adults admitted to church-fellowship; 20 to the Lord’s Supper; 11 departed this life, and 6 couples were married. The congregation consists of 351 souls, of whom 126 are communicants.”

FROM BROTHER AUG. SENFT.

“*Bethesda, March 13th, 1839.*”

“DEAR BROTHER,—It grieves me to think, that my first letter to you, from the missionary post, which for a short season I have been favored to occupy, should at the same time be, in all probability, the last—for as you have doubtless heard, I am on the point of retiring, at least for the present, from the service of this Mission, and trying the effect of the more bracing climate of the United States, upon my debilitated constitution. How it happens, that a blooming garden of the Lord, for as such these tropical regions present themselves to the European visitor,—can exhale, as it were, the breath of destruction, is inexplicable to me. When I first approached these shores, and my senses were regaled with the aromatic odours, and the goodly prospects which greeted them in rapid succession, I fancied myself transplanted into an earthly paradise, and pleased myself with the thought that I should be long permitted to continue among the number of its inhabitants. The service to which I had devoted myself, became not less attractive to me, and the privilege of engaging in it, in conjunction with a beloved wife and highly esteemed fellow-laborers, I learnt to value more than I can express. You may, therefore, imagine how sorely I grieve at the necessity to which I am reduced, of removing hence to a distant land. There seems, however, no alternative, unless I surrender all hope of the re-establishment of my shattered health, which, for many months past, has been sensibly declining. As in the spiritual race, it is hardly possible to stand still, seeing that not to advance is to lose ground—so in the Missionary work, he that renders no assistance, is himself a hinderance to its progress. Where the harvest is so great, and the laborers are so few, as to ensure abundant employment for each, it follows that any one of their number who lacks the needful bodily energy for the performance of his own allotted portion of labor, brings a burden upon another, which he has not strength to bear. Under this conviction, I have felt it a matter of duty as well as of necessity, to avail myself of the permission kindly granted me by our Mission-Board, to pay a visit to the United States. Should it please the Lord to restore me to health, I shall joyfully return to this or any other field of Missionary labor in the West Indies.

The present state of things in these islands, is evidently one which

requires both vigor and circumspection, in those to whom the spiritual care of the negro population is committed. The enfranchised negro is a very different being from the slave. Many of the former apprentices conduct themselves with great good sense and propriety, though even for them the old system of treatment will answer no longer : but there are others, who confound liberty with the right of being idle and disorderly, and who will hardly bear a word of rebuke, though they so lately submitted to the whip, and other inflictions incident to a state of bondage. Not a few of both classes, are from time to time induced to leave their former situations, and remove to other places, in which case, the Missionary finds it needful to go in search of them, lest they should lose whatever benefit they may have previously derived from his instructions. I need not point out the great increase of labor, which this state of things produces. Again, he is expected by those who are committed to his charge, to hear their complaints against each other, and act as umpire in many disputes of more or less importance, which they do not like to refer to the constituted authorities ;—and in a congregation of a couple of thousand negroes, you may easily suppose that these are of sufficiently frequent occurrence. In many other matters connected with their present state of freedom,—to the majority of them, of course a very novel one,—they are not less anxious to avail themselves of the advice and assistance of the Missionaries, whose incumbencies and whose cares, are in consequence materially augmented. Again, the schools have become an object, demanding a large share of his attention, and drawing seriously upon his time and strength. You are, doubtless, aware that we have numerous-attended and flourishing schools, both here and at Basseterre. Our Bethesda school is daily frequented by from 60 to 80 boys, and 80 to 100 girls ; the children of either sex are divided into five classes, over whom monitors are placed, but to each of these classes in succession, the master and mistress of the school, devote a portion of their daily attention, in order to make themselves well acquainted with the progress made by each pupil. Allow me here to mention, that we are sadly in want of a Dutch clock for our school, and should be most thankful to receive one, along with the school-books and other needful articles, for which Brother Ricksecker has applied to you. In regard to the training of teachers, I am thankful to say, that the time and pain I have bestowed upon the special instruction of the two youths destined for this office, have not been bestowed in vain. They show good capacity for learning, and I do not hesitate to assert, that their power of memory is greater than I have ever witnessed, during the ten years of my employment as instructor of European children. I teach them Arithmetic, Grammar, Geography, Scripture History, and Chronology. My dear wife has given them writing lessons, and likewise taken upon her this department of instruction in the day-school, besides teaching the girls sewing and other female work. These two youths we provide with board, at a cost of about four shilling sterling per week for both, and with clothing which may come to about 4*l.* per annum. If but our Saviour win their hearts, by the

influence of His grace and Holy Spirit, we shall think ourselves well rewarded for our pains. Our school-house is rapidly approaching completion, and when finished will be a very important and valuable addition to our premises. May the Lord cause His blessing to rest upon those who shall assemble within its walls, whether for the purpose of giving or receiving instruction in human learning, or for the occasional offering of spiritual sacrifices, and the preaching and hearing of His saving word. In conclusion, we desire to commend ourselves to the brotherly remembrance and prayers of all our British friends."

FROM BROTHER L. OERTER.

"Basseterre, March 14th, 1839.

"DEAR BROTHER,—Our school-house is, as you may have heard, completed; but I am sorry to say, has cost much more than I had anticipated. The great expense of getting the materials from town to the country places, has been particularly felt in the erection of the school-house at Bethesda, where I could on no condition get a load of timber, &c., for less than 1*l.* 7*s.* currency. The high charges of the merchants for all articles required for building is another cause of increased expenditure in the erection of all our buildings. The money for the Bethesda school-house, will not, I fear, be quite sufficient; but we intend to raise a subscription among the members of the congregation, to cover, if possible, the expense which may exceed the sum granted. The building is advancing to our satisfaction, and I hope to see it completed in the course of next month. Its being connected with the church is certainly a great advantage for the congregation there, but it has increased the expense.

"As to our old church here in town, we have received information that we are not to go to any expense in repairing it; neither do we expect to have a new one built at present. We must therefore help ourselves by keeping meetings in the school-house, while service is held in the church. This is not very pleasant, as the two buildings are too close together, and one service disturbs the other. There is however no other alternative, and as we do not wish to lose our people, particularly the youth of both sexes, we shall continue to avail ourselves of it, in the best manner possible."

VI. THE RECEIPT OF THE FOLLOWING DONATIONS TO THE MISSIONS OF THE UNITED BRETHREN IN 1839, IS HEREWITH GRATEFULLY ACKNOWLEDGED, VIZ.—

Through the Rev. Charles A. Bleck, New-York.

From a friend in Flatbush, L. I., for Greenland,	\$4 00
" Mrs. Hilah Prince, for do.	1 00
" Mrs. A. Dickenson, Hadley, Massachusetts,	5 00
" O. B. Butler, Esq., Norfolk, Connecticut,	10 00
" Rev. Mr. Forest,	5 00
" Robert Gosman, Stuyvesant,	50 00
" J. W. Petri,	2 00
" Collection in Church of the United Brethren, New-York,	93 00
" Andrew Bininger, 2 00, Abraham B. Sands, 2 00,	4 00
" Mr. Schaeffer, 1 00, Mrs. C. Bininger, 5 00,	6 00
" A friend in Canada, per Mr. Bull,	25 00
" Mrs. Ireland,	3 00
" Kiah Bayley, Hardwick, Vermont,	2 50
" J. W. Petri, for St. Kitts,	1 00
" Collection in Church of the United Brethren, New-York,	33 62
" A friend to the cause, for the West Indies,	20 00
" Robert Prince, 5 00, James Wood, 1 00,	6 00
" M. Van Beuren,	5 00
" Mrs. H. Bininger and family,	13 00
" Abraham Clark,	5 00
" Mrs. C. Bininger, 5 00, Mrs. Agnes Clark, 5 00,	10 00
" Mrs. Dash, 3 00, Miss R. Bokee, 1 00,	4 00
" Abraham B. Sands, 2 00, A friend, 1 00, Mrs. Falloon, 0 25,	3 25
" Mrs. H. Bininger, for Mission in France,	50 00
" Mrs. H. Bowie, for do.	50 00
" Mrs. C. Bininger, for do.	50 00
" S. V. S. Wilder, for do.	50 00
The Female Missionary Society, New-York, appropriated for St. Kitts,	125 00
for a native teacher in Jamaica,	30 00
The Home Missionary Society, New-York, towards the objects of the association,	149 00

Through the Rev. David Bigler, Philadelphia.

From a friend to the Missions,	4 75
" do. do.	0 80
" do. do.	2 00
" do. for Greenland,	1 00
" Friends in Ohio, per A. Leimer,	29 75
" do.	3 00
" do.	3 40
" Juvenile Missionary Society of the Sunday School of U. B. Church, Philadelphia, for St. Kitts,	50 00
" do. donation of needles, thimbles, thread, tape, &c.,	5 00
" Annual subscriptions,	100 00

Through the Rev. J. G. Herman, Bethlehem.

" Missionary Collections,	106 65
" Female Missionary Society, for general purposes,	50 00
" do. do. for poor and needy in Greenland,	20 00

Through the Rev. J. G. Kummer, Bethlehem.

" Young ladies in the Seminary,	10 00
---------------------------------	-------

Through the Rev. Charles A. Van Vleck, Nazareth.

" Missionary Collections,	20 00
" Female Missionary Society, for Westfield, on the Konzas,	20 00

Through the Rev. Peter Wolle, Litiz, Pennsylvania.

" Missionary Collections,	16 53
" Female Missionary Society,	40 00

Through the Rev. Eugene Frûauf.

" Alexander Schneider, Esq., of Canton, Ohio,	20 00
-----------------------------------------------	-------

Through the Rev. Samuel Reinke, Lancaster, Pennsylvania.

" Missionary Collections 1838 and 1839,	85 28
-----------------------------------------	-------

Thro' the Treas. of "Society for Prop. the Gospel among the Heathen," 10,350 00

1876

1875

I-7 v.7

United Brethren's Missionary

Princeton Theological Seminary-Speer Library



1 1012.00325 3137